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BIBLE STUDENT'S HANDBOOK OF ASSYRIOLOGY

STANDARD BOOKS ON ASSYRIOLOGY

By L. W. KING, M.A., F.S.A.

ASSISTANT IN THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM

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Frontispiece.]

BIBLE STUDENT'S HANDBOOK OF ASSYRIOLOGY

A POPULAR MANUAL OF USEFUL INFORMATION FOR THE ELEMENTARY STUDY OF ORIENTAL ARCHÆOLOGY, AND A HELP FOR YOUNG STUDENTS AND TEACHERS OF THE OLD TESTAMENT

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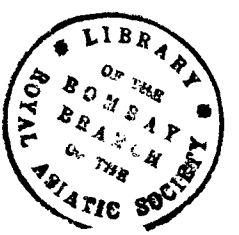
BY

F. C. NORTON



SECOND EDITION

WITH AN INTRODUCTION BY

PROFESSOR A. H. SAYCE, LL.D., D.D.

WITH NINE PLATES AND A MAP

LONDON
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THIS BOOK IS DEDICATED

TO

THE LOVING MEMORY OF

MY MOTHER

WHO IN MY EARLY YOUTH

INSTILLED INTO ME THE INTERESTING

STUDY OF ARCHÆOLOGY

PREFACE TO THE FIRST EDITION

THIS little work is simply a handbook of reference for very elementary students in the important and very fascinating study of Assyriology. There are very many intelligent people nowadays both in England and America who take a great interest in the past history of the land where not only Abram, the Father of the Jewish nation, is said to have come from, but which is also the probable cradle of the human race as recorded in the Old Testament. This book is not meant for those who are scholars or advanced in the science of archæology, but for very elementary students who wish to lighten their darkness by more knowledge of the great and ancient nations of the Tigro-Euphrates valley than can be acquired except by wading through a host of various large volumes bearing upon the subject.

When we remember that some seventy years ago a single small case was sufficient to hold all the Babylonian and Assyrian antiquities possessed by the British Museum, and that most of the Museums in other countries did not even possess as many, while others had none at all, we are filled with amazement at the wonderful chang which has taken place in so short a time. Now large halls and galleries are filled with all kinds of archæologi-

cal evidences throwing extraordinary light on the great nations of the Tigro-Euphrates valley. The Museums of Paris, Berlin, Constantinople, and University of Pennsylvania have as large and valuable a collection as our own British Museum —in fact in some cases far more valuable and extensive.

The science of Assyriology is now advancing by leaps and bounds, not only in this country but also on the Continent and in America. Expeditions for scientific exploration are now of frequent occurrence and are liberally supported, not only by private individuals, but (with the exception of our own country) with State Grants. The result of all this is that a vast amount of new knowledge regarding the history, religion, and languages of the ancient nations of the Near East has quite revolutionised our modern ideas of many things, and caused us to alter our views and opinions on many points.

But the science of Assyriology is yet in its infancy, and many things are still in the dark which more light from the East will undoubtedly in the near future make clear. Many historical names and dates are still uncertain; many religious ideas and doctrines still disputed by eminent professors in this and other countries; many readings and translations of the cunieform texts are open to doubt by the decipherer and critic. The fact that specialists sometimes disagree about matters of detail does not as a rule interfere in the least degree with the truth of the evidence of the subject under dispute. The real scientist is broad and

liberal-minded and charitable in his views and opinions. With Experience for his teacher he is ever learning and is not ashamed to own that wisdom and knowledge are granted only to those who seek after the truth in order to show forth the honour and glory of God, and advance the welfare and happiness of mankind.

The opinions and views expressed in this book are not my own (though I perfectly agree with most of them) but culled from the works of the best-known and most reliable authorities on the subject in England and other countries.

Should this little book, which I have tried to make as popular as possible, be the least means of kindling the flame of an archæological spirit in the minds of the rising generation of English-speaking people, I shall venture to hope it has not been compiled in vain.

F. C. N.

DITCHLING, SUSSEX,
1908.

PREFACE TO THE SECOND EDITION

SINCE the publication in 1908 of my *Popular Handbook of Information in Assyriology* which has met with kind appreciation by elementary students in Oriental archæology, as well as young teachers and students of the Old Testament, circumstances have arisen which make it necessary to issue a revised edition. Not only has the information regarding the history and language of Mesopotamia and the adjacent countries considerably increased during the last few years, which necessitated bringing the book up to date; but it was also considered an opportunity to correct many clerical errors as well as several inaccuracies in certain articles, and at the same time to enlarge some and to simplify others. In the words of the late lamented Professor H. W. Hogg of Manchester University in his *Survey of Recent Assyriology* (1910): "Mr. Norton's book is an attempt to supply an elementary and popular alphabetically arranged work of reference, where the beginner can learn something about Assyriology. The idea is excellent, and any one who frankly knows nothing about the subject will find in it hints that will help him; but the book needs overhauling."

This has now been done with the help of many kind friends to whom I am greatly indebted.

My best thanks are especially due to the following for their valuable comments on the First Edition, and help and useful suggestions for the Second :—

The Archbishop of Canterbury.
The Bishop of Chichester.
The Rev. C. J. Ball of Oxford.
Mr. St. Chad Boscawen.
The Rev. Professor Cheyne.
Archdeacon Churton.
The Dean of Canterbury.
Mr. S. Campbell-Thompson.
Dr. Foakes-Jackson, Dean of Jesus College, Cambridge.
Dr. C. H. W. Johns, Master of St. Catherine's College, Cambridge.
Mr. L. W. King, of the British Museum.
The Rev. Edmund M'Clure, Secretary S.P.C.K.
Miss Margaret Murray of University College, London.
The late Earl Percy.
Professor Flinders Petrie.
Professor Pinches.
The late Mr. Hormuzd Rassam.
Rev. Professor Sayce of Oxford.
The Rev. J. G. Simpson of Leeds.
Prebendary Salmon, Rector of Barcombe.

I have also to thank the Principal Librarian of the British Museum for permission to use the eight plates which accompany this book, and which are derived from the official *Guide to the Babylonian and Assyrian Antiquities* (1908).

F. C. N.

1912.

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INTRODUCTION

BY PROFESSOR A. H. SAYCE, LL.D., D.D.

THAT a second edition of Mr. Norton's very useful little book should already be called for proves that it has met a popular want. It also proves how much interest is taken by the educated public in Oriental research and discovery, and is therefore doubly gratifying to the author on the one hand and to the prophets of Oriental archæology on the other. The prophets have been apt to fancy that they are but voices crying in the wilderness, but the wilderness is mainly due to the fact that there has been no one to interpret them. Moreover, the voices have multiplied so rapidly of late years that the general public may be excused if they have seemed to it but a confused noise.

Indeed, it is almost impossible even for the specialist to overtake the discoveries, many of them of a revolutionary character, which have been crowding one upon the other in the domain of Oriental archæology. Before we have time to adjust ourselves to one new order of ideas, we are confronted by yet another order.

In no department of science has more progress been made during the last decade than in archæology, and in archæological discovery the Near East carries away the palm.

But the writings of the pioneers in research are filled with unfamiliar and strange-sounding names, and the reading public naturally turns from them in bewilderment and repulsion. It needs also a teacher who shall distinguish for it what is certain or only probable or possible in the conclusions of the specialist and discoverer. In other words, a guide-book through the foreign lands of ancient Oriental archæology is as much required as a guide-book to modern Egypt or Turkey.

It is this guide-book which Mr. Norton has compiled. The book has been thoroughly revised, many of the articles having been rewritten and brought up to date. For those who want to know something about the new light that has been pouring down upon us from the old literature of Babylonia and Assyria, or who need a convenient handbook to the history of the ancient East, no better volume can be recommended.

A. H. SAYCE.

QUEEN'S COLLEGE, OXFORD,
October 1912.

ABREVIATIONS USED IN THIS BOOK

H.D.B. . Hastings' *Dictionary of the Bible.*

B.M.G. . *British Museum Guide* by Dr. Wallis Budge.

P.N. . . Peters' *Niffur.*

O.T. . . The Old Testament.

R.H.B.A. . Rogers' *History of Babylonia and Assyria.*

T.S.M. . Thomson's *Semitic Magic.*

T.D.S. . Thomson's *Devils and Evil Spirits.*

T.R.M.A. . Thomson's *Reports of the Magicians and Astrologers.*

P.O.T. . Pinches' *Old Testament.*

P.R.B. . . Pinches' *Religion of Babylon.*

B.M. . . British Museum.

S.R.A.B. . Sayce's *Religions of Ancient Babylonia and Egypt.*

S.H.C.M. . Sayce's *Higher Criticism and the Monuments.*

S.A.C.I. . Sayce's *Archæology of Cuneiform Inscriptions.*

K.F.S.A. . King's *First Steps in Assyria.*

K.L.K. . King's *Letters of Khammurabi.*

K.T.C. . King's *Tablets of Creation.*

K.A.L. . King's *Assyrian Language.*

K.B.C. . King's *Babylonian Chronicles.*

K.E.W.A.	King's *Egypt and Western Asia.*
K.H.S.A. .	King's *History of Sumer and Akkad.*
W.I.M. .	Willcocks's *Irrigation of Mesopotamia.*
J.R.B.A. .	Morris Jastro's *Religion in Babylonia and Assyria.*
J.B.A.L. .	John's *Babylonian and Assyrian Laws.*
D.B.B. .	Delitzsch's *Babel and Bible.*
B.F.E. .	Boscawen, *First of Empires.*

BIBLE STUDENT'S HANDBOOK OF ASSYRIOLOGY

Aā. A deity who was originally a Sumerian male god, but who was compelled to change his sex on becoming in later times the consort of the Semitic god Shamash of Sippar and Larsa. Associated with the sun-god was another consort named Bunene, who is mentioned along with Aā on the tablets of Nabu-Abuiddina from Sippar. She was "the messenger" of the sun-god and rode in a chariot.

ABDI-KHEBA or TÂBU (=EBED-TOB). Governor of Jerusalem *about* 1479 B.C. Three letters of his to the King of Egypt were found among the "Tel el-Amarna Tablets" in 1887. They are all in Berlin.

ABEL, Heb. HABEL, Bab. ABLU (=Son). See Legend of Tammuz or Ablu Kinu, "the true son." Abel, in figurative language, represented the nomad or shepherd as Cain did the agricultural.

ABĒŠHU. King of Babylon and grandson of

Hammurabi, king of the first dynasty of Babylon.

ABI-MILKI of TYRE. Mentioned in Tel el-Amarna Tablets, translated by Prof. Pinches, Prof. Sayce, and others.

ABRAHAM. This name was taken by Abram the Hebrew when he was told by God at Hebron that he should become the ancestor of many nations. It is therefore a collective name for a group of people—Hebrews, Ishmaelites, Edomites, etc.

ABRAM (contracted form of ABÎRAM) = Heb. "the Father is exalted"; Ass.-Bab. ABU-RAMU, "honoured Father." A local hero of the region of Hebron. A shepherd king or prince of the desert. An Amorite. The immigration of Abram is considered to be an historical fact. Abu-ramu occurs as the name of an Assyrian Eponym, dated 677 B.C., in the fifth year of Esarhaddon, King of Assyria. According to O.T. Abram came from "Ur of the Chaldees." There are two places called "Ur" —one in Northern and the other in Southern Mesopotamia, but on opposite sides of the Euphrates; both places of this name may be "Ur-kasdim," or "the city," or "district of the Chaldees." The Amorite Confederates of Hebron knew Abram by his local title of "the Hebrew," (=Eber, "across," or "the other

side"), which distinguished him from the Semitic populations living on the east or west of the Euphrates.

ABSOLUTION, BABYLONIAN DOCTRINE OF. The Babylonian repented of his sins, whether public or private, either of omission or commission, and confessed them to his god, either in private or public. Penitence implies the need of absolution. It implies a belief in the sinfulness of human nature and the purity of the Divine. See S.R.A.B.

ABÛ-HABBAH. The modern name of the mound marking the site of Sippar, the Sippara of the Greeks, and regarded by some as the Sepharvaim of the Bible. It is situated on the canal called Nahr-Malka, "the royal river" four miles east from the Euphrates.

ABÛ-HATAB = KISURRA. An ancient city in Sumer. Only two of its rulers are now known.

ABÛ-SHAHREIN = "FATHER OF TWO MONTHS." This is the modern Arabic name of the Tell covering the remains of the ancient city of Êridu. It used to be called Nowawis. See Êridu.

ACCAD (AKKAD, AGADÊ). Perhaps one of the four quarters of Sippara, or in its immediate neighbourhood. Site of city not yet discovered, but certainly in Northern Babylonia. Akkad was

the northern portion of the first Semitic Empire. "King of Accad and Sumer" = King of Upper (or North) and Lower (or South) Babylonia. The land of Accad was originally a collection of small states, each one being ruled by a High-Priest or Viceroy (patési). A part of the country which lay north of Babylon was known by the non-Semitic inhabitants as Uri and by the Semitic population as Akkad. See Sumer.

ACHAEMENES. Ancestor of both Cyrus the Great and Darius the Great, through Cyrus the First and Ariaramnes, sons of Teispes, his son, King of Anshan.

ADAB. See Bismaya.

ADAD. See Hadad.

ADAD-NIRARI I., II., III. Kings of Assyria. The first king of this name was son of Arik-Dêuilu, son of Bêl-nirai, son of Ashur-Uballit. A memorial slab was found of this king at Kala-Sherghat (Ashur) recording the restoration of the temple of the god Asshur.

ADAM. Probably a loan word from the Sumerian, where we have the root "dim" giving the forms Adim "to create" and Adami "creator." This word was borrowed by the Semites of Northern Babylonia, and appears in Semitic-

Babylonian as Admu and Adamu. It is found in Phœnician and Sabean-Arabic as Atmu. This form is also found in Assyrian in the sense of "son" or "offspring." The first man, according to Babylonian tradition, was "Adapa," whose creation by Ea, and his endowments, were similar to those of Adam, but no real affinity exists between the words. See Adapa.

ADAPA. The name of the hero in the Babylonian Cosmology. He was the son of the god of Eridu, Ea, who had created him without a helpmeet, and had endowed him with wisdom and knowledge, but had denied to him the gift of immortality. His chief duty was to sail forth daily on the sea to catch fish for the sacrifices to Ea, and as food for the people of Eridu. He is clearly the same as the Ardi-Ea, the "Boatman of Ea," who is represented in the "Deluge Tablets" as carrying Gilgames to the home of Pir-Napištim, the Chaldean Noah. He had the power of healing, which he exercised in favour of Gilgames, whom he cured by washing away his disease in the waters of the sea. See Adam.

ADAR = NINIB (Ninep). The great Assyrian god of war.

ADDU or HADAD, of the Semitic nations in the extreme west of Asia, was of Amoritish origin. This god was worshipped by the

Assyrians and Babylonians under the name of Rammānu-Rimmon ("thunderer"). He was the god of the atmosphere. He is identified with Merodach as "god of rain" and in the Flood story as "god of thunder." See Hadad.

AGADÊ (Semitised AKKADU). The capital of Accad in Northern Babylonia. Only two of its kings are known—Sargon and his son Narâm-Sin. See Accad.

AGUM I. and II. Kassite kings of Babylon.

AHASUERUS. King of Persia (Greek Xerxes), 485-465 B.C.

AĪ. (1) A male god of Arabian origin. He is thought by some to be another form of the god Ya (JAH of the Hebrews), but was in no way identical with the Babylonian god Ea. (2) AĪ was also a distinctive title of the goddess Ishtar.

AKERKUF = DÛR-KURIGALZU. A ruin in the centre of a canal system in Northern Babylonia, on the summit of a low mound north-west of and near Baghdad, probably covering a temple and city of the Kassite period. The ruined tower is built of solid sun-dried bricks. Some inscribed bricks of Kurigalzu II., a Cossæan king of Babylon, have been found there and are in the British Museum.

AKKADIANS. The pre-Semitic population of Northern Babylonia, and the mountainous tracts of Phœnicia and Ararat. They were a tribe of the same race as the Sumerians and spoke the same language, which was entirely different from that of the Semites. See Sumerians.

AKKI. The irrigator who, as the Babylonian legend states, rescued Sargon I. when a child, in his basket of reeds, which his mother had set floating on the Euphrates, and whom he brought up as his own son, and appointed him his gardener. The O.T. account of the rescue of Moses (Egyptian Mesu = "child"; Heb. = "drawn out of the water") by Pharaoh's daughter in the Nile is remarkable. See "Sargon" of Akkad.

AKURGAL. Patési of Lagash and the Father of Eannatum and Enannatum, about 4500 B.C.

ALEXANDER THE GREAT. He conquered Babylonia in 331 B.C., during the reign of Darius III., the last Persian king of Babylonia, and died 323 B.C. in the palace of Babylon. Now the Mound El-Qusr.

ALŪ (SUMERIAN). A horrible apparition of half-human, half-devilish creation, a demon that hides itself in dark caves or old ruins and frequents the bedchambers of the weary in

order to rush out and pounce upon them—"envelop them as with a garment." See T.D.S.

ALUSHARSHID or URUMUSH. King of Kish before 3800 B.C. An early conqueror of Elam. A large number of his inscriptions have been found at Nippur.

AMENOPHIS III., LETTERS OF, to Kadash-man-Bel, King of Kardunyash, and his answers were found at Tel el-Amarna in Egypt; also those of Abdikeba of Jerusalem, Drashatta, King of Mêtanni, Burraburiash, King of Babylon. They are now all in the New Museum in Berlin. See Tel el-Amarna.

AMENOPHIS IV. Six letters to Amenophis IV. from Burraburiâs II., King of Babylon, are at British Museum and Berlin, also one from Asur-u-ballit, King of Aššur. See p. 196.

AMIL-MARDUK. King of Babylon, 561–560 B.C. Took the Hebrew exile Jehoiachin out of prison, where he had been thirty-seven years.

AMMIZADUGGA. King of Babylon, 2202–2182 B.C. A Babylonian chronological tablet of Dynasty I., dated in his reign, is at British Museum, also fragment of Deluge Story found dated in his reign.

AMMURABI. See Khammurabi, King of Babylon.

AMNANU, KINGDOM OF, with Erech for its chief city. Only three of its kings known, Sin-gashid being one.

AMORIA. The land of the Amorites.

AMORITES. The Amorites were the original inhabitants of Canaan. Their land was known by the Babylonians as Amurru (=the West) or "the land of the Amorites." The Amorite god was known to the Akkadians as "Martu," and the Babylonians as "the Lord (Bel) of the Mountains," probably because the land of the Amorites was mountainous compared with the Tigro-Euphrates Valley of the Babylonians. In the extreme west of Asia he was known as "Hadad" or "Addu," the Syrian sun-god, and identified by the Assyrians with "Rimmon," the god of the air. Before Dynasty XVIII. of Egypt (*c.* 1400 B.C.), Western Asia, as far as the Mediterranean, was under the direct influence and domination of Babylonia. Sargon of Accad (*c.* 3800 B.C.) mentions "the land of the Amorites," as Syria and Palestine were then called. Gudea, patési of Shirpurla, and also the kings of Ur, ruled over as governors "the land of the Amorites" in the Third Millennium B.C. In 2300 B.C. West-Semitic kings of Babylon ruled over the Amorites. Syria was an acknowledged portion of the Babylonian Empire. Even when Babylon was conquered by the Elamites

(*c.* 2100 B.C.), "the land of the Amorites" was still part of the Babylonian Empire. This continued till about the time of the Hyksos (2000 B.C.), who conquered lower Egypt, and who, being Canaanites, made "the land of the Amorites" a dependency of Egypt. Nevertheless there is now distinct proof (see Taanach Tablets) that Babylonian influence still existed in 1400 B.C. The earliest mention of the Amorites in the O.T. is in Gen. x. where the name occurs with that of the Jebusites and Girgashites. The Prophet Amos testifies to the power of the Amorites.

AMRAPHEL = AMMU-RAPI. King of Shinar in Genesis. See Khammurabi.

AMU, ASIATICS. Boomerang throwers.

AMULETS, BABYLONIAN, were made of knots of cord, pierced shells, terra-cotta or bronze statuettes or plaques, which were fastened to the arms or worn round the neck. These were covered with odd-looking characters or incantations which were supposed to protect the wearer from persecuting demons or evil spirits of disease or suffering. These emblems of superstition were not confined to the Babylonians, but common to all the ancient nations of the world. The belief is still current among the illiterate masses of the modern world.

AMURRU. The land bordering the eastern Mediterranean. See Amorite.

ANCESTOR WORSHIP. No reference to Ancestor Worship is found in the Babylonian ritual texts which have yet been discovered, but it is thought by scholars to be extremely probable that the worship of ancestors did exist in Babylonia, but must have died out as part of the official cult at such a very early date that no documentary evidence exists to prove it.

ANGELS. The conception of angels is in every respect genuinely Babylonian. The idea was that the Deity employs messengers to do His service. As a Babylonian ruler required an army of messengers to carry his commands into every land, so too must the gods have their angels or "messengers." These are represented on the Assyrian sculptures in human form, yet withal provided with wings to allow them to convey the Divine commands from heaven to earth. See Cherub.

ANNALS, BABYLONIAN. See Chronicle.

ANSHAN. See Elam, Anzan, Susa.

ANTU. The spouse of Anu, who is also identified with Ishtar and was the mother of Ea. See pp. 66, 103.

ANU. The God of Heaven. The head of the first Sumerian Triad, 4000 B.C.

APADANA. The great hall of state or throne-room of Artaxerxes at Susa with one hundred columns and capitals of bulls' heads on which rest huge cedar beams. There is a facsimile of it at the Louvre in the Persian Court of the Museum. The pylons of the palace and walls of the throne-room were decorated with magnificent glazed bricks, on which animals and men are depicted. The frieze of the archers is the most beautiful which is now in the Museum of the Louvre.

APES (in Assyrian "ADUMU"). There are four kinds of apes represented on the Assyrian monuments. Those on the black obelisk of Shalmaneser II. belong like the rest to an Indian species. On a bas-relief from a wall of the Palace of Ashur-nasir-pal at Kalah are depicted figures of foreigners bringing apes as tribute to the king. The ape of the Egyptian monuments ("Kaftu") and the O.T. (Heb. "Koph") were of African not Indian origin.

APIL-SIN. A king of the first Babylonian dynasty.

APSŪ. The primeval deep. See Creation Epic.

ARABIA. The primitive home of the Semites is

now considered to be Arabia, where there was undoubtedly a very ancient civilisation.

ARAD-EA. The sailor. See "Waters of Death," in Epic of Gilgamesh. See P.O.T. p. 99.

ARALLU or HADES, THE LAND OF. In this land was "the Mountain of the World," where En-lil and the gods were believed to have been born in subterranean abodes. Ê-Kin, "the House of the Mountain-land," was the oldest sanctuary in North Babylonia.

ARAMAIC LANGUAGE was the "Lingua Franca" of Western Asia, spoken in Palestine long before the Captivity. It differs only in vocables and grammar from the Hebrew. Prof. Sayce thinks it was the spoken language of the Amorites. Prior to the discovery of the Aramaic Papyri at Elephantiné (in Upper Egypt), the Aramaic was supposed to have been brought back from Babylon by the returned captives.

ARAMÆANS. In the O.T. we read "An Aramæan (=SYRIAN) was my father, and he went down into Egypt." This of course refers to Jacob. The O.T. says that Jacob was the son of Isaac who was the son of Abram "the Hebrew," who came from "the other side of the river" from a place called "Ur of the Chaldees." Now we know from Babylonian history that

about 2300 B.C. a branch of the great Semitic race, called Amorites (probably from Arabia), settled in the high ground between the rivers Euphrates and Tigris, and their descendants took the names of Aramæans (from Aram, "high"), and their land was called Aram-Naharaim = "the high lands between the rivers," either the Euphrates and the Tigris, or the Euphrates and the Orontes. This high plateau, 2000 feet above the sea, extended from Northern Mesopotamia to Syria and Palestine, as far south as the north side of the Sea of Galilee. If (as the O.T. states) Abram was the ancestor of the Hebrews, he certainly was an Amorite, as the Hebrews were descendants of Abram, Isaac, and Jacob who, in his day, was known as "an Aramæan."

ARAM-NAHARAIM, of Hebrew texts, in Northern Mesopotamia. The country lying between the two rivers. It is also the Nahrina of the eighteenth Egyptian Dynasty hieroglyphics, the Mitanni of native (Hittite) inscriptions. This country was on the east bank of the Euphrates, but the Naharaim of two rivers means most probably the Euphrates and the Orontes rather than the Euphrates and the Tigris.

ARARAT. A mountain in Armenia in three peaks. The Nizir of the Babylonian Deluge

Tablets, on which the "ship commanded to be built by Ea of Êridu for the saving of Per-Napištim and his family rested." See Noah, Flood.

ARBACES. See Cyaxares.

ARBELA = ARBA'ILI. An ancient city in Assyria.

ARCHITECTURE of BABYLONIA and ASSYRIA. See Art. in Hastings' *Dict. of Bible.*

ARIOCH (?) = ERI AKU. King of Larsa (Ellasar of O.T.). See Rim Sin, 2300 B.C.

ARK. The Babylonian and Assyrian "ship" develops into Biblical "ark." See Deluge Tablets.

ARMENIA. A country north of Assyria; Babylonian Urartu, Land of Ararat, also Northern Mesopotamia.

ARPAD = TELL-ERFAD. A town north-west of Aleppo.

ARSAMES. King of Persia, founder of the Arsacid Era, which began in 248 B.C.

ART in BABYLONIA and ASSYRIA. That the early Sumerians were masters of art is evident from

the work found in their ancient cities like Telloh, Nippur, etc. Large standing and seated figures in diorite of early kings like Gudea, Ur-Ban, about 2800° B.C.; stone slabs sculptured in relief; carvings in marble, stone, ivory, and bronze; cylinder seals and various kinds of ornaments in gold, silver, bronze, copper, have been unearthed by the excavator. The Semitic-Babylonian got his artistic skill from the Sumerian, and produced from time to time fine specimens of carving, such as the Stele of Naram-Sin or Khammurabi. The lack of material in Babylonia, however, prevented the development in sculpture; but in Assyria, where stone was plentiful, caused the later Assyrian kings to attain to a much higher level than their masters had ever approached. The carved slabs from Nineveh and Khorsabad afford evidence of a highly developed art, which must have had its origin many centuries before.

ARTAXERXES. Son of Xerxes, 465–424 B.C. There were three kings of Persia of this name.

ARURU. A goddess of Uruk who formed man in the image of Anu. See Gilgamês Myth.

ARVAD. A Phœnician city built on an island two miles from the mainland.

ARYAN, ARYA (=the Noble). The Indo-European

race split into two branches in Asia—Indian and Iranian. See p. 102.

ARZAWA. The Hittite kingdom in Cappadocia which had Khatti (now Boghaz-Keui (or Köi)) for its capital. Among the Tel el-Amarna letters is one from Tarkundaraba, the King of Arzawa, written in the Hittite language, though in the cuneiform characters of Babylonia.

AŠARI. See Merodach.

ASHTORETH. From Babylonian Istar (=Astarte). An Amorite deity.

ASNAPPER. "The Great and Noble." A patron of art and a bold sportsman and hunter. See Aššur-banî-pal.

ASS, WILD, or ONAGER, was hunted by the kings of Assyria. See bas-reliefs in British Museum.

ASHUR, ASHIR (=Holy One), AŠŠUR, CITY OF (Kaleh Sherghat). The most ancient capital in Assyria—on the Tigris. It is thought by some scholars that the earliest rulers of Ashur were Hittites, as their names seem to prove. Ushpia (*ante* 2100 B.C.), the founder of the oldest sanctuary, bears a Hittite name. The earliest rulers were patésis; after 1500 B.C. they were kings. Shalmaneser I., 1300 B.C., deserted it

and built Calah, which he made the capital of Assyria. Tiglath-pileser I., 1100 B.C., brought back the capital to Aṣhur and rebuilt it.

ASSHUR, ASHIR (="the Beneficent," "the Merciful One"). (Identified in later times with Ansar.) The supreme and national god of Assyria. He was a solar deity, and his symbol represented a sun-disc with protruding rays. These are found on seal cylinders and on Assyrian monuments, and as a rule placed above the head of the king. His temple at Ashur was called E-Kharsag-Kurkurra. The name Ashir was originally that of the city.

AŠŠUR-BANÎ-PAL or ASSUR-BANI-APLI (Asnapper of O.T.). King of Assyria, 668–626 B.C. Son of Esarhaddon. He was the greatest patron of art and literature of his time, and one who personally took a pride in learning. Tablets of the Creation and Deluge Epics were found in his palace library at Nineveh in 1852 by Rassam. He was the last king of Assyria but three. He invaded Egypt in the reign of the Ethiopian King Taharqa 693–667 B.C. He was the Sardanapolos of the Greek writers.

AŠŠUR-NAZIR-PAL. King of Assyria, 885 B.C. He was son of Tukulti-Ninib I., whom he conspired against and slew in the city of Ashur. He built a magnificent palace and temple at Calah on the ruins of a former one built by

STELA WITH INSCRIPTION AND FIGURE OF ASHUR-BANI-PAL, KING OF ASSYRIA (B.C. 668—626).

[*To face p. 18.*

Shalmaneser I. The site was excavated by Sir Henry Layard.

AŠŠUR-RES-ISI. The father of Tiglath-pileser I.

ASSYRIA (SUBARTU). The country north of Babylon and west of the Tigris. Its early inhabitants were Semites. Founders "came forth out of Babylon" at a very early date. Assyria was originally governed by patésis or High-Priests under its over-lord Babylon. The word king (=Sarru) does not appear till between 1800–1600 B.C. Ashur was the earliest capital, Nineveh was the next.

ASSYRIAN KINGS. The names and succession of the rulers of Assyria before 1500 B.C. is still considered to be quite uncertain. Up to this time they were "patésis," but after took the title of "kings." Both Mr. King of British Museum and Prof. Morris Jastro of the University of Pennsylvania publish chronological lists (see K.H.S.A., J.R.B.A.). The most important kings of Assyria were :—

Tiglath-pileser I. (1125–1100 B.C.).
Tukulti-Ninib II. (889–884 B.C.).
Ashur-nasir-pal II. (883–859 B.C.).
Shalmaneser III. (858–824 B.C.).
Tiglath-pileser IV. (745–727 B.C.).
Shalmaneser IV. (781–772 B.C.).
Sargon (721–706 B.C.).
Sennacherib (705–681 B.C.).

Esarhaddon (680–669 B.C.).
Ashur-panî-pal (668–626 B.C.).
See pp. 18, 74, 175, 179.

ASSYRIAN SCRIPT. The scientific decipherment of the Assyrian inscriptions began in 1850, when Dr. Hinks read his paper before the British Association, announcing the important discovery that the Assyrian characters were syllabic and not alphabetic, as had hitherto been supposed. Assyrian is a Semitic language, standing in much the same relation to Hebrew that old Persian does to Zend. It is now extinct, but the Nestorians of Mossul claim to be Assyrians.

ASSYRIANS, LANGUAGE OF. See Language.
MORALS OF. See Morals.
RELIGION OF. See p. 165.

ASTROLOGY. The science of foretelling events of the heavenly bodies was believed in and studied by the ancient Sumerians. The practice of Astrology was based for the most part on observations of the heavenly bodies—the eclipses of the sun and moon, the appearance of meteors and shooting stars, lightning, clouds, or rain, direction of the wind or clouds, or the colour or shape they assumed. The Babylonians possessed a great mass of astronomical literature. The *Reports of the Magicians and Astrologers* of Babylonia

and Assyria are contained in many thousands of clay tablets, among which are the series known as *The Day of Bell*, which date from 3800 B.C. It is the most ancient work on deducing omens from daily events which has come down to us. It was discovered in the ruins of Aššur-banî-pal's royal library at Nineveh and is now in the British Museum.

ASTRONOMY. The science of the heavenly bodies was known and studied by the early Semites. The British Museum possesses a large number of astronomical tablets dated hundreds of years B.C. They were found in the temple libraries of Nippur, Nineveh, Telloh, Sippar, and other places in the Tigro-Euphrates valley. Tradition asserts that the Babylonians took astronomical observations from the earliest periods of their history, but it is not till the later periods of Babylonian history that astronomical tablets are found. The Assyrians appear to have derived their knowledge originally from the Babylonians. Specially constructed observatories, and signed reports by Assyrian astronomers at the schools of Ashur, Nineveh, and Arbela were in existence in the seventh and eighth centuries B.C.

ASTYAGES. The last King of Media, conquered by Cyrus the Great, King of Anshan. He was given up by his own soldiers.

AŠUR or ASIR. See Assyria.

AZARIAH (UZZIAH). King of Judah, mentioned in the Eponym Canon for the year 739 B.C. as defeated by Tiglath-pileser IV. (Pulu of Bible). Azariah of Judah is mentioned at least four times.

BAAL or BÊL of BABYLONIANS. The Semitic god or lord of any city or place (pl. Baalim-gods or "lords"). Bilu or Baal "the Lord" of mankind. A sky god whose symbol was the flaming sun, though the supreme Baal of the Western or Arabian Semites was originally the Moon-god. See En-lil.

BABEL. The Hebrew form of the Semitic Bab-ili, "the Gate of God," = the "Babylon" of the classical writers. The Hebrew "balbel" (confound) had nothing to do with Babel. See Babylon.

BABEL, TOWER OF. Whether Babylon or Borsippa was the site of the tower is still uncertain. See Babylon, Borsippa, Ziggurat.

BABYLON (Sumerian "TINDIR," the seat of life; Semitic, BAB-ILI, the Gate of God.) Fifty miles from Baghdad on the Euphrates. It is still unknown when and by whom founded, but probably long before 4000 B.C.

Possibly Babylon was a colony of Êridu as

its god was a son of Ea. It fell in 538 B.C., being handed over "without battle and without fighting," to Cyrus, King of Anshan, by the subjects of "Nabonidus the King who feared not Marduk." A baked clay cylinder of Cyrus (found by Mr. Rassam at Babylon and now in the British Museum) states that Merodach was provoked to wrath with Nabonidus for gathering together into Babylon the images of the gods from the local temples, so decreed the destruction of the city, as he had before done to Nineveh on account of the spoliation of the Babylonian temples by Sennacherib in 689 B.C. This is mentioned in a stela of Nabonidus (see Nineveh). The account given by Herodotus as to the diverting of the river by Cyrus is untrustworthy. This may have happened at Opis on the Tigris, or Sippara on the Nahr Malka, where we know battles took place. At Babylon was the great "Temple of the High Head," E-Sagila with its many-coloured tower of seven stages, with shrine on the top without a statue, and lower down another shrine containing the great golden statue of Bêl-Merodach. The height of the tower was 300 feet above the plain. The mound on which are the remains of this celebrated Temple of Belus (which Alexander attempted to restore) is now called Amran-ibn-'Ali. See Borsippa.

BABYLON, KINGS OF. Before 2300 B.C. (or about), the rulers of Babylonia were patésis (=governors) of city kingdoms, such as Lagish,

Nippur, Opis, Kish, Ur Isen, Larsa, Erech, and therefore the "king-lists" for the period before the first Babylonian Empire are still very incomplete (see J.R.B.A.) The founders of what the Babylonian annalist calls "the Dynasty of Babylon" is Sumu-Abu. The succession is as follows :—

Sumu-Abu	*c.* 2300–2047 B.C.
Sumu-la-ilu	*c.* 2046–2011 ,,
Zabum	*c.* 2010–1997 ,,
Apil-Sin	*c.* 1996–1979 ,,
Sin-Muballit	*c.* 1978–1959 ,,
Khammurabi	*c.* 1958–1916 ,,
Samsu-iluna	*c.* 1915–1878 ,,
Abêshu	*c.* 1877–1850 ,,
Ammi-ditana	*c.* 1849–1813 ,,
Ammi-zaduga	*c.* 1812–1792 ,,
Samsu-ditana	*c.* 1791–1761 ,,

After this date the invasion of the Hittites caused a break in the regular succession of kings, and the confusion caused by the "Dynasties of the Sea-lands" (eleven kings), the "Kassite Dynasty" (thirty-six kings), and other various dynasties (numbering perhaps some fifty or sixty kings), makes it at present impossible to issue a complete or reliable list of rulers, till we arrive at the time of the "Neo-Babylonian" Empire in 625 B.C., which was as follows :—

Nabopolassar	625–604 B.C.
Nebuchadnezzar II.	604–561 ,,
Evil-Merodach	561–560 ,,
Neriglissor	559–556 ,,

Labosoarchos	556 B.C.
Nabonidos	555–539 „

The conquest of Babylonia by Cyrus the Persian took place in 539, Nabonidus retiring into private life. See p. 55.

BABYLONIA = SHINAR-CHALDEA. "Sumer and Akkad." The country between the Tigris on the east and the Arabian desert on the west, the Persian Gulf on the south and the high ground rising from the alluvial level on the north. The Rivers Tigris and Euphrates flow through the length of the land and in early times emptied themselves by separate mouths into the Persian Gulf, which was then about 130 miles farther north than it is now, owing to the siltage caused by the washed-down soil. Among its earliest cities were Eridu and Nippur. See Cities of Babylonia.

CLIMATE OF. May to November, cloudless sky. November, clouds gather. December and January, heavy rain. February to May is the best climate. On the Persian Gulf and near the climate is moist, and heat in summer as great as Ceylon, as far north as Mosul. Hot winds, filled with sand, sweep the country in vast clouds, like a thick fog. This was not the case when the canals were kept open in ancient times. Severe cold is unknown in the greater part of Babylonia, but in Assyria, owing to the rocky nature of

the country and absence of damp marshes, the climate is much drier though very much colder than Babylonia.

BABYLONIA. THE PRIMITIVE POPULATION OF. See Population.

PROPHETS OF. See Prophets.

THE RELIGION OF ANCIENT. See Religion.

BABYLONIAN INTERCOURSE WITH EGYPT. Prof. Sayce, in his most interesting book on this subject, says, "The Egyptian language was related to the Semitic family of speech, which, on leaving its original home in Asia, clothed itself in Egypt with an African dress. Language can prove little as regards race but a great deal as regards history.

"The prehistoric Egyptians must have been a people who came from the Semitic area of Asia. In fact this prehistoric invasion from the East has been preserved as an historical tradition on the walls of the temple of Edfu. That the 'Dynastic Egyptians' who founded the first monarchy in Upper Egypt were immigrants from the East under the guidance of their patron deity, the Horus-Hawk Totem, is now confirmed by modern discovery. The culture of the 'Dynastic Egyptians' was built up on two solid foundations—the engineering skill which made Egypt a land of agriculture, and a system of writing which made the organisation of government possible. These Semitic-speaking people who brought the

science of irrigation and the art of writing to the banks of the Nile came, like the wheat and barley they cultivated, from the Babylonian plain.

"Other proofs are the early brick buildings in ancient Egypt. Clay was the only material for building or writing in Babylonia where there was no stone. Wherever, therefore, we have the clay tablets and the seal cylinders (Khatem), we have the evidence of Babylonian influence. The button-seal and the scarab, the old method of dating and system of chronology, the artistic motif or palette of Nar-Buzau found at Hierakonopolis, and the heraldic design on the rocks at El-Kab, the sacred dwarfs of Ptah, the Shaduf and Saqia or water-wheel—all go to prove the intercourse of ancient Egypt with Babylonia.

"There are also other curious coincidences, such as the significance of the names of Êridu and Memphis, the first capital of united Egypt—the former was 'the good city,' and the latter 'the good place'; also the Sumerian Âsari of Êridu, the prince, the son of Êa, was entitled Mulu-Dugga, the good or beneficent one, so was Osiris or Ati, the prince who was addressed as Un-Nofer, the good being. Both deities had human forms, and both were 'the god who raised the dead.' There are many other points of resemblance between Sumerian and primitive Egypt, such as the theologies, the seated statues, the use of copper, the deification

of the king—one and all going to prove the early relationship between the civilisation of Babylonia and Egypt." See S.A.C.L.

BABYLONIANS. Akkadians and Sumerians, then Semites from Kurdistan or Arabia. They were a very mixed race, including Kassites and Chaldaeans.

BURIAL CUSTOMS OF THE. See Burial.

LANGUAGE OF. See Language.

WRITING OF. See Cuneiform.

BAGHDAD, BAG-DA-DU. A city on the Tigris. On the authority of Dr. Peters of the American Expedition, there are two great fragments of masonry jutting out into the river. For 9 or 10 feet above the water line these consist of large hard-burned bricks, laid in bitumen and stamped with the stamp of Nebuchadnezzar, who rebuilt Bag-Da-Du, which is mentioned in old descriptions as early as 2000 B.C.

Ortelius of Antwerp, who published in 1596 his *Geographical Treasury*, states that certain writers identified Babylon with Baghdad, and Nineveh with Mosul. This mistake more or less occurred up to the end of the seventeenth century, after which the intellectual explorer and decipherer arose, and the great mounds of Babylonia and Assyria were visited by men of science, whose scholarship founded a new and enlightened age of exploration.

BAGISTANA. See Behistûn.

BALAWÂT. Modern name for part of the Mound of Nineveh. Fifteen miles from Mosul. The site of the temple of the god or goddess of dreams, called Bit Makîr, was explored by Rassam in 1879. Shalmaneser II. had also a great palace here. The beautiful bronze gates therefrom are in the British Museum. See Nineveh.

BANKERS, ANCIENT, IN BABYLONIA. Egibi (? Jacob) of Babylon, in the reign of Cyrus the Great, and Murashû of Nippur, in the time of Artaxerxes I. and Darius II., 464–445 B.C. A large number of tablets relating to both bankers have been found.

BARDAC, NOEL. Excavator at Susa, 1896.

BARDES or SMERDIS. Son of Cyrus II. and brother of Cambyses II., who murdered him before he started to Egypt, which country he conquered in 527 B.C. See Gomates.

BARLEY was indigenous to the plains of the Euphrates.

BASIME. An ancient city in Babylonia. Only two rulers known—Ilsu-rabi and Ibalum, both patésis before 2700 B.C.

BASRA (BASSORAH). A town on the Tigro-Euphra-

tes river, now called the Shatt-el-Arab, and a modern port for the valley. It is sixty miles from the Persian Gulf. Very hot and most unhealthy. The only excavations at Ur and Êridu in 1850 were conducted by Mr. Taylor, who resided here.

BAS-RELIEFS from Babylonia and Assyria are in various European museums. In the British Museum the following are most important: The sculptures of Tiglath-pileser III., from his palace at Nimrûd, and those of Sennacherib and Aššur-banî-pal. The most important are from two palaces at Nineveh. The siege, assault, and capture of Lachish by Sennacherib; Aššur-banî-pal pouring out a libation over dead lions, and his battle against the Elamites. In the Louvre the most famous bas-reliefs are those from Telloh before the time of Ur-Nina, 4500 B.C. and immediately after—such as the picture of King Ur-Nina and his family, the Stela of the Vultures (some fragments of which are in the British Museum), and the inscription of the High-Priest of the god Nin-Girsu; fragments of stele of early kings of Agade, such as Eannadu, Sargon I., and Narâm-Sin. Of the time of Gudea (2500 B.C.), the stela of the Harper, the god Nin-Girsu; and later still, 2200 B.C., the celebrated stela of Hammurabi, on which his code of laws is engraved, which was found recently at Susa by De Morgan, and is now in the Louvre Museum.

BAU. The mother of Ea. The Great Mother. She had been originally merely a spirit in the form of a cow. "The ship of Bau" is called "the ship of the holy cow."

BEHISTÛN, Rock of, 700 feet high, on which, some 150 feet from the ground, is the celebrated inscription of Darius the Great, written in Persian, Neo-Susian, and Babylonian. The king is represented as holding a rope, which is fastened round the necks of ten kings whom he has taken captive. Sir Henry Rawlinson, with immense difficulty and at great personal risk, copied and took squeezes of all the inscriptions (1849–1855), some of which are now in the British Museum. He also made an attempt to decipher them, which was partly successful so far as the Persian text was concerned. His memoirs were published in 1846 in the *Journal of the Royal Asiatic Society*. The rock is on the road from Hamadan (Ectabana) to Baghdad. Messrs. King and Thompson of the British Museum have lately completely copied the inscriptions on it and published them.

BÊL or Belu (=the Lord), son of Ea of Eridu, "the lord of the lands," called En-il in Sumerian. He is sometimes termed "the older Bêl," to distinguish him from Merodach or Marduk of Babylon, "the younger Bêl." The spouse of the older Bêl was Beltis or Beltu, which simply meant "Lady"—a title which

could be given to any goddess, as Bêl, or Belu, "Lord," could to any god. See Baal.

BEL AND THE DRAGON (RAHAB) of O.T., and the St. George and the Dragon of the Crusaders, is one and the same story, originating in the fight between Marduk and Tiamut, signifying the fight between good and evil—light and darkness. See Creation Tablets.

BELIKH. A river in Mesopotamia on which the ancient city of Harran was on the upper part.

BELSHAZZAR (BÊL-SARRA-UZUR). Son of Nabonidus and Crown Prince. Though heir to the throne of Babylon he is never mentioned in the tablets as king. His father, being fonder of archæology and exploration than matters of State, left the government of the kingdom and command of the army to him so completely, that he was king to all intent and purpose—so much so that the Jewish captives regarded him as such. Daniel tells us that he made him the third ruler in the kingdom, Belshazzar and Nabonidus being the other two. When he is called the "son of Nebuchadnezzar," it not merely means that he was a "successor" of that king (like Jehu, "the son," or successor of Omri) but that he was most likely descended from Nebuchadnezzar through his grandmother Nitocris, who was, according to Herodotus, a wife of Nebuchadnezzar. He

was slain with his army at Opis while keeping a Festival, by Gobryas of Gutium (not Darius the Mede), the Persian General, who then "received the Kingdom," for his master, Cyrus II., King of the Medes and Persians. In the well-known prayer of Nabonidus to the God Sin of Ur (now in the British Museum) the following is a translation from the cuneiform of the original baked clay cylinder: "And as for me Nabonidus, the King of Babylon, protect thou me from sinning against thine exalted godhead, and grant thou me graciously a long life; and in the heart of Belshazzar, my firstborn son, the offspring of my loins, set the fear of thine exalted godhead, so that he may commit no sin and that he may be satisfied with the fulness of life."

BELUS, TEMPLE of. See Babylon.

BENJAMIN. The Rabbi of Tudela who visited Nineveh in 1160 A.D., and left an account thereof.

BEROSSUS. A Graeco-Chaldean Priest of the Temple of Babylon, 300 B.C. The author of the History of Chaldea, which is lost, and only known to us by extracts from Josephus the Jewish Historian and some Greek authors.

BIRS-NIMROUD (TOWER OF NIMROD). See Borsippa.

BISMÂYA=ADAB. A very ancient city (now a big Tel on the Shatt-en-nil). It is being excavated by Banks of the American Mission. Only one ruler, Esar, is as yet known, about 3000 B.C.

BLACK OBELISK of SHALMANESER II., has five tiers of bas-reliefs and one hundred and ninety lines of inscription. Among the Tributes of the Nations is Jehu (Ya-u-a), "son" of Omri. It was found at Birs-Nimroud by Sir Henry Layard, and is now in the British Museum.

BOATS of the TIGRIS and EUPHRATES, are the cufa, inflated skins, and rafts, Keleks (kaiks). See Cufa.

BOGHAZ-KEUI or KÖI. The Hittite capital in Cappadocia (Khatti). It was the centre from which the early roads of Asia Minor radiated in all directions. This was pointed out by Professor Ramsay some years ago. The late excavations there conducted jointly by the Turks and Germans have proved this correct. Thousands of clay tablets have been recovered, most of which were written in the thirteenth century B.C. They mostly relate to diplomatic matters with Babylon and Egypt. The museums of Berlin and Constantinople now possess them. See p. 95.

BOOKS, BABYLONIAN. The British Museum has a valuable series of Tablets relating to the

History and Chronology of Babylonia; also syllabaries or spelling books, grammars and lexicons, belonging to various periods. Deeds and commercial documents, dating from about 2300 B.C. relating to sales and exchange of property, are also well represented. The Museums of Paris, Berlin, and Constantinople are also well stocked with Tablets, but the Museum of Archaeology of the University of Pennsylvania has by far the most extensive and valuable collection.

BORSIPPA, BARSIP (BIRS-NIMROUD). An ancient city close to Babylon, supposed by some to be the site of the Tower of Babel. The God of Learning, Nebo (Nabu), had his great Temple there (E-zida, "the Everlasting Temple"); and the Tower or Ziggurat, "the Supreme House of Life," still partly standing, is the remains of it. Nebuchadnezzar II. states, in a cylinder found there, "that he found the Temple Tower in ruins and restored it." He says "it was very high, and had not been finished at the top, which was ninety feet from the plain." Some consider this the foundation of the "confusion of language" story. The cylinder referred to is now in the British Museum.

BOTTA, P. E. French Consul at Mosul in 1842. Searcher for inscriptions at Mosul, Kuyunjik, and Khorsabad.

BOUNDARY STONES (Kudurru) or LAND MARKS. A very large number of these were carried to Elam in the wars of the eleventh century B.C. They were recovered by the French Mission to Susa, and are now in the Louvre Museum. See Kudurru.

"BOW, LAND OF." See Kish.

BRICKS were made of clay, and then either dried in the sun or burnt in the kiln. The latter preserved the brick much better than the former. They were all stamped with the name of the king in whose reign they were made. Before the stamp was invented they were engraved by hand. The British Museum has many, dating back to 2500 B.C. The Louvre Museum has bricks of Eannatum dating about 4500 B.C.

BRONZE. Though bronze was used in early Sumerian times, copper was the metal most commonly employed. The art of casting in metal was known and practised in the time of Ur-Nina, King of Lagash, 2975 B.C. and perhaps before. Many fine castings in copper of votive and foundation figures have been found at Tello and other early Sumerian city sites. The heads of a bull and goat, now in the Louvre, are perhaps the finest specimens known. See Copper.

BUILDING MATERIALS in BABYLONIA and

ASSYRIA. Brick was the principal material employed in Chaldea for house-building. The soil of the country supplied it. This was moulded into square bricks and then either dried in the sun or burnt in a kiln. Every brick was stamped on the flat side with the name of the reigning sovereign.

For binding the brick together two kinds of cement were used, one consisting of bitumen and the other of clay intermixed with chopped straw.

The Temples of the Gods were built of stone, which had to be brought from other parts, as there was no stone in Chaldea. The country people lived no doubt in huts made of reeds or camel-hair mats, as they do at the present day.

BULLS, winged, were composite creatures, and took their origin in Babylon. They were believed to have the power of preventing the demons of evil from passing the door by which they were placed. As the sphinx (of Gizeh) was the guardian of the royal tombs of the dead in Egypt, so the winged bulls performed exactly the same office by guarding the entrance to an Assyrian palace. The Cherubim who stood at the gates of the Biblical Eden is another example.

BUN-SHAPED TABLETS were used more in business than in private life. The British Museum

has many of the time of Bur-Sin (2400 B.C.), giving a list of estates. A plan of the estate is often drawn on the Tablet as well. The series goes down to about 2100 B.C.

BURIAL CUSTOMS IN CHALDAE. Cremation seems to have been the general practice, and the ashes were put into long urns, which were preserved. There is no trace of mummification. Vast cemeteries have been found in Southern Chaldaean sanctuaries, especially at Ur and Uruk. There is a great absence of tombs in Babylonia and Assyria. The kings, after being cremated, were buried in the palace where they lived and died, and their ashes were preserved in the royal sepulchres. (See Winged Bulls.) Many Babylonian burials have been found at Warka, Nippur, Babel, and other places. They are of two kinds: The earliest type was a large clay jar or dish which covered the sitting body of the dead; or to place the body of the dead in clay compartments like bath-tubs. The latter type of coffins are like a slipper. They are made of clay and often have glazed covers with ornamental designs. There was an opening at one end through which the body was passed. The usual place of burial was in vaults beneath the house where the deceased lived and died. Weapons and ornaments were placed by the coffin, and sometimes various kinds of food.

BURNABURIASH. King of Babylon, 1425 B.C.,

corresponded with Amenophis IV., King of Egypt. See Tel el-Amarna Letters, p. 196.

BÛR-SIN. King of Second Dynasty of Ur, about 2400 B.C.

CAIN or CAINAN (Biblical son of Adam), corresponds with the Babylonian Ammenon (Ummanu), "the Smith." Cain, in figurative language, represented the Agriculturist, as Abel did the Nomad or Shepherd.

CALAH (NIMRÛD), in Assyria. Built by "Asshur" according to the Biblical account. Shalmaneser I. (1300 B.C.) is stated to have built it, and made it his capital in place of Assur.

CALNEH. One of the cities of Nimrod's Kingdom of Shinar, probably correctly identified with Niffur.

CAMBYSES I. Son of Cyrus I., King of Anshan, and father of Cyrus II.

CAMBYSES II. Son of Cyrus II. (the Great). He defeated Psammetichus III., King of Egypt, at the battle of Pelusium, 525 B.C., and died in Syria on his way home in 521. Herodotus tells us that Cambyses the Persian wrought great damage at Memphis, killing the Magistrates of the city and the Priests of the Temple of Ptah, and mortally wounding the Apis-bull.

Prof. Flinders Petrie, during his valuable explorations at Memphis, has brought to light many interesting proofs of this Persian invasion and occupation.

CAMELS (A-AB-BA, "Beast of the Sea") like horses, were domesticated and brought into use by the Babylonians, but are seldom mentioned, except in lists of captured booty or tribute.

CANAAN. The coast region of Palestine. The old home of the Amorites. Meaning of the word, uncertain; probably originally a racial rather than a geographical name. Canaan at the time of the Exodus (about 1215 B.C.) was "a domain of Babylonian culture," and so far as we know continued so till the time of the Jewish monarchy.

Excavations in Canaan have brought to light many important and interesting proofs of the manners and customs of the ancient inhabitants of the land. Excavations at Tell-el-Hesy (Lachish), Gezer, and Taanach were especially valuable.

CANALS. The whole of Babylonia was in ancient days a mass of canals, the most famous of which were the Palakuttu and Nahr-Sharri, and an irrigation system was carried out by many of the rulers of the country, who superintended the irrigation works. Eannadu (4500 B.C.) and Khammurabi were both great

canal builders, and they were sometimes used for the protection of the country, as in the case of Nebuchadnezzar and Nabonidus, when the latter king resisted a five years' siege of Babylon by Cyrus owing to the inundation of the country.

CANON of DYNASTY, 2342–2127 B.C., discovered by Dr. Pinches.

CARCHEMISH (JARABIS). A town on the west bank of the Euphrates. A great stronghold of the Hittites in the north. Geo. Smith, in 1876, was the first to identify the site. It has been lately excavated by Mr. Hogarth of Oxford for the British Museum, with valuable results. See Boghaz Köe, Kadesh.

CARTWRIGHT, JOHN. An English traveller who visited Assyria about 1611, but he, like others, confused Mosul with Nineveh, and Baghdad with Babylon.

CASE-TABLETS. These are legal and commercial documents of the early Kings of Babylonia, 2300–2800. The transcript on the case or cover often differs from the original Tablet inside it. Loftus, in 1854, found a large number at Tell Sifr and other sites of early cities. The British Museum has a large collection of these Tablets with their clay envelopes. There are several late Assyrian and also a few late Babylonian Case-Tablets.

CASSITES. See Kassites.

CHABIRI. See Khabiri.

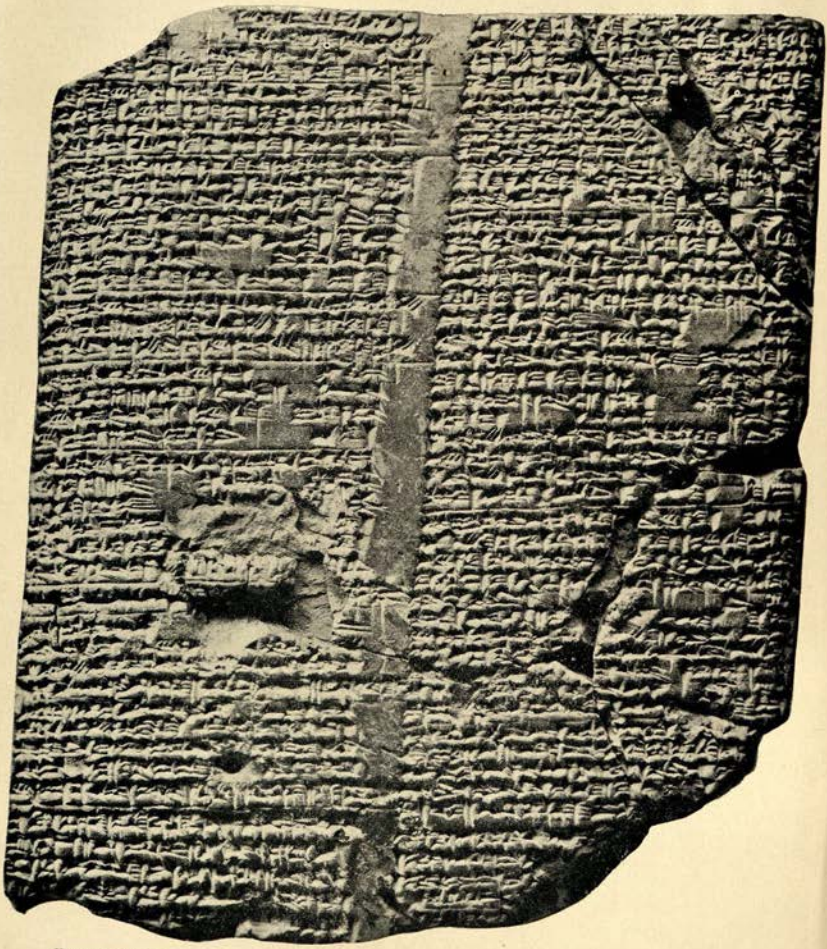
CHALACH. A district in the mountainous region east of Assyria where some of the Israelites were taken captive by Sargon of Assyria. The British Museum possesses a letter dated from there which was found in the library of Ashur-banî-pal at Nineveh.

CHALDAEA = KALDU = MÂT-TÂMTIM, the sea land. The country on the coast of the Persian Gulf between Arabia and Elam.

CHALDAEANS called themselves Kaldu, and were known to the Hebrews as Kasdim, and to the Greeks as Chaldaioi. Their origin is still unknown, but it is thought they were Semites, and came out of the heart of Arabia and settled first on the western shores of the Persian Gulf, and gradually pushed northward until they settled in the country north of Babylon between the Tigris and Euphrates. See Urartu; also Nabopolassar.

CHALDIA, KHALDIA = URARTU-ARMENIA, Biblical Ararat. A country north of Assyria.

CHEBAR (KABAR). A "canal" in the land of the Chaldæans," near Nippur.



BABYLONIAN CHRONICLE RECORDING PRINCIPAL EVENTS WHICH TOOK PLACE IN BABYLONIA, ASSYRIA, AND ELAM FROM B.C. 744 TO 668.

To face p. 43.]

CHEDORLAOMER = KUDUR-LAGHGHAMAR; "King of Elam" in Gen. iv. See Kudur-laghghamar.

CHERUB. (Heb. Kerûb, Bab. Kirubu, meaning "Spirit.") This word is applied to the "good spirits" who performed the will of the Gods, and in the minds of the Babylonians and Assyrians watched over and guarded the habitations of the Gods, and the tombs of the dead. These guardian angels were represented as (1) composite creatures, of which man, lion, bull, eagle, were the elements; (2) mythical forms like gryphons. In Babylonia and Assyria the cherubim were represented by the four Divine Dogs of Merodach; or the sacred bulls of Ea, who guarded the approach to the "Field" or "house of Eden." In later times the guardians of the sacred "tree of life" were represented in human shape, but with head of Eagles. In Egypt the Sphinx was the guardian of the tombs of the Dead. In Persia, and also in Egypt in early times [and in the land of the Hebrews later on], the idea of Seraphim (original meaning uncertain) represented as winged human figures was common. Their office was to guard the throne of the Gods and to do their bidding.

CHRONICLES, BABYLONIAN. Fragments of Royal Lists and Chronological Tablets of Dynasties have been found, giving the names of the Kings, the number of years of their reigns, and

a list of important events in them. The Babylonians and Assyrians (unlike the Egyptians) gave much attention to Chronology, seeking in a number of ways to preserve the order of events, and construct a backbone for their historical recollections. Many of these valuable Tablets are in the British Museum, and record, among other events, the murder of Sennacherib, King of Assyria; the defeat of Astyages, King of the Manda, by Cyrus, and the capture and spoiling of his capital city Ecbatana; and the taking of Babylon and the downfall of Nabonidus. See King's *B.C.*

CHRONOLOGICAL TABLES. Scholars differ much as to the order and dates of the early Kings of Babylonia and Assyria. Up to about 2500 B.C. the succession and dates may be considered fairly correct, but before that date both are still uncertain. Time and further research will doubtless prove all that is now doubtful. The lists of City Rulers, originally "patésis" and later "kings," are at the present time very incomplete, but every year adds to our knowledge regarding them. Systematic exploration and excavation of sites which are known to be the mounds of ancient buried cities ought to be taken in hand at once and thoroughly excavated, not merely scratched on the surface. The results would amply repay the cost, as is shown by the work done at Nippur by the Americans, Telloh and Susa by the

French, and Babylon and Boghaz-Köe by the Germans. Since the days of Layard and Rawlinson the English have done nothing of note in the Tigro-Euphrates Valley.

CITIES, ANCIENT, of ASSYRIA. Nineveh, Ashur, Calah, Dûr-Sharrukin, Arba-'ili.

CITIES, ANCIENT, of BABYLONIA. Êridu, Ur, Nippur, Lagash, Babylon, Kish, Akkad, Erech, Borsippa, Sippar, Kisurra, Dûr-Kurigalzu, Opis, Adab, Sharuppak, Umma, Cuthah, Larsa, Agadê.

CITIES, ANCIENT, of NIMROD, as given in the O.T. "Babel, Erech, Accad, and Calneh in the land of Shinar"; Nineveh, Rehoboth, Calah, and Resen in Ashur.

CIVILISATION in Chaldaea was very ancient. There certainly was high culture and education there as early as 4500 B.C., as the excavations have proved. See inscription of Manishtsu—about 4000 B.C.—found at Susa.

CLIMATE of BABYLONIA. See Babylonia.

CODE OF LAWS OF KHAMMURABI. Was found by De Morgan at Susa. The importance of the discovery of this Code cannot be overestimated. The analysis of it is as follows: Khammurabi's life and reign, including his

genealogy, nationality, the principal events of his reign, his letters, and the extent of his empire. The social grades recognised in the Code are the aristocrat, the commoner, and the slave.

Class legislation is a feature of the Code, including feudal land-owners, professional men, and tradesmen. The Code gives laws for the agriculturist, the merchant, including shipping trade and commerce; also laws for the Temple properties and revenues, and the courts of ecclesiastical and civil justice. The laws regarding marriage and family life are very full and explicit. There are no laws which are simply ecclesiastical, like the Mosaic laws.

For a full copy of these, see Dr. John's *Babylonian and Assyrian Laws*. Also King's *Egypt and Western Asia*.

See also p. 109.

COMMERCE, BABYLONIAN AND ASSYRIAN, with other countries. A large series of Tablets in British Museum prove that trade was carried on with other nations. Burna-burias, King of Babylon, wrote to Amenophis IV., King of Egypt, about "his merchants" who were killed while trading in Canaan. International law seems to have existed among the nations of the East, by which they were expected to protect the caravans passing through each other's territory, and to see that no harm came to any of each other's subjects.

COMMERCIAL DOCUMENTS of BABYLON. The British Museum has a large quantity of these, and they all go to prove the great age of a high state of civilisation in the Tigro-Euphrates Valley. See Egibi, Murashû.

CONCEPTION OF SIN, BABYLONIAN. The old Babylonian believed that sin was the cause of suffering and calamity, and could be removed by penitence and prayer to the offended Deity. He understood sin to include a good deal more than moral wrong-doing. There were ritual as well as moral sins, offences against the ceremonial law as well as against the moral and spiritual code. See S.R.A.B.

CONES or CONICAL OBJECTS of baked clay, terra-cotta, or bronze, are partly covered with inscriptions, often in archaic characters. The British Museum has some very old ones, *e.g.* of Ur-Bau, Viceroy of Lagash, about 2500 B.C.; of Kudur-Mabug, Governor of Elam, about 2300 B.C.; and of Khammurabi, King of Babylon, about 2000 B.C. In the Louvre are Stele of Eannatum, Entemena, Mesilim, and other very ancient ones.

CONFESSION in BABYLONIA. The Penitential Psalms, which constitute the third division of the sacred literature of Babylonia, were in many respects like the Hebrew Psalms in the O.T. Like them, they express the belief that sin is

the cause of suffering and calamity, and that it can be removed by penitence and prayer to the offended Deity. They were to be recited while fasting, and were addressed as a rule "to any God." The following Psalm gives a good example :—

"The heart of my Lord is wroth—May it be appeased.

"May the God that I know not be pacified!

"O my God, my sins are many—

"My transgressions are great.

"I sought for help, and none took my hand,

"I wept, and none stood at my side.

"To my God, the Merciful One, I turn myself, I utter my prayer.

"O Lord, cast not away Thy servant!

"Strip off my manifold transgressions as a garment.

"Forgive my sin, and let me humble myself before Thee!" See S.R.A.B.

CONSCIOUSNESS OF SIN, BABYLONIAN. See *ante.*

CONTRACTS. The British Museum has a large collection of tablets relating to legal and commercial transactions, including deeds recording the buying and selling of houses and lands, the leasing of property, the hiring of slaves and labourers, the loan of money and seed corn, the payment or repayment of moneys received on deposit, the dissolution of partnerships, the

adoption of children, marriage contracts, bills of divorce, and legal or judicial decisions concerning the ownership of land and the division of property.

COPPER. See Bronze.

CORN TARIFF in Babylonia in the days of King Manishtusu of Kish, Sargon of Accad, and Gudea of Telloh, is well dealt with by Boscawen in his *First of Empires*, which see.

CORVEE (DULLU). Employment of labour in Babylonia was systematic. Each district had its own local "Board of Works," besides the special royal extra labour for works of national importance. Interesting light is thrown upon this system by some clauses in a land grant of Melipaksi, dated about 1300 B.C., and found at Susa. See B.F.E., p. 192.

COSSÆANS. See Kassites.

"COUNTRY OF THE SEA," THE. A State in the extreme south of Babylonia in the district bordering on the Persian Gulf. Iluma-ilu was one of its earliest kings. It is thought they were of Sumerian origin. The Dynasty came to an end later on by the invasion of the Kassites.

COW of ISHTAR. Like Hathor of Egypt, from the

Arabian land of Punt. Ishtar was the Goddess of Love. On a seal of the age of Abram is a cow giving milk to her calf. She appears as the symbol of Ishtar; and a hymn of late date identifies the goddess with a cow. The sacred barque of Bau=ISTAR is called "the Ship of the holy cow." See Bau, Ishtar.

CREATION, THE SEVEN TABLETS OF. The great Assyrian poem or series of legends, which narrates the story of the Creation of the World and of Man, was termed by the Assyrians and Babylonians, Enuma-elish, "when in the height." The poem was divided into seven sections, each of which was inscribed upon a separate tablet. Of the actual Tablets inscribed with portions of the text of the Creation Series, we possess none which date from an earlier period than the seventh century B.C. The Assyrian Tablets of this date are from the great library which was founded at Nineveh by Assur-banî-pal, King of Assyria, 668–626 B.C., but it is obvious that the poem was not composed in Assyria at that time. These Tablets are but copies of older ones of Babylonian origin, made by the Scribes of Assur-banî-pal for his library. The bulk of the poem as we know it from late Neo-Babylonian copies, was, says Mr. King, probably composed at a period not later than 2000 B.C. The late Mr. George Smith, of the British Museum, was the first to translate these documents, the nature of which

he had discovered and given to the world in 1875, through his well-known book, *The Chaldean Account of Genesis.*

The poem is divided into a number of parts or sections, each of which is inscribed upon a separate Tablet. The Tablets were distinguished by numbers, and the whole series was named Enuma-elish, "when in the height," from the opening words of the first Tablet. The long lost beginning and end of the Assyrian Tablet No. 6, recording the creation of man, has at last been found by Mr. King of the British Museum, and agrees with the Hebrew narrative in the making of man as the culminating act of creation. Marduk is represented as declaring to Ea that he will create man from his own blood and from bone which he will form. For full and recent translations of these Tablets, see those of Prof. Sayce and Mr. L. W. King. See Deluge Tablets.

CREATION OF THE UNIVERSE, BABYLONIAN CONCEPTION OF THE. See Creation Tablets.

CREATION OF MAN, BABYLONIAN ACCOUNT OF THE. See Creation Tablets.

CROESUS, KING OF LYDIA. Conquered by Cyrus the Great, who took possession of his kingdom. Croesus became the ally of Amasis, King of Egypt, and also Nabonidus, King of Babylon, in 548 B.C., when Cyrus the King of Anshan

was coming rapidly into power through his conquests over the Medes (see Astyages) and acquisition of Persia. The final victory of Cyrus over Croesus was at a battle in the plain before Sardis, where the Lydian cavalry were unable to take part in the engagement owing to their horses taking fright at the smell of a camel corps which Cyrus had placed in front of his lines, and refusing to charge. Croesus not bearing to survive the downfall of his kingdom caused a funeral pyre to be erected at his palace, on which he perished.

CTESIPHON (Arabic, MADAIN). The capital of the Parthian Empire (first century A.D.). It was on the Tigris, opposite Seleucia.

CUFA. A round boat made of plaited laths, and then covered with pitch and bitumen. It was propelled with one paddle worked at the side, like the coracle of the Severn or Dee. Also a reed basket, like a small coracle or bee-hive. See Kufa.

CULTS. The most important Cults of Babylonia and Assyria are the following: Ea, God of Êridu, En-lil of Nippur, Ninib of Nippur, Anu of Uruk, Sin of Ur, Nannar of Kharran, Shamash of Sippar, Marduk of Babylon, Nebo of Borsippa, Nergal of Cutha, Ashur of Assyria; Ishtar, Goddess of War, Love, and Motherhood; Adad or Remman, God of Storms, Thunder,

and Lightning; the Moon God Sin or Nannar, the Sun God Shamash, the Water God Ea, the God of Spring, Tammuz. See Pantheon.

CUNEIFORM, or WEDGE-SHAPED CHARACTERS (from cuneus, a wedge), sprung from the picture writing of the old Non-Semitic race. It was the later hieratic or current form of an ancient hieroglyphic system, first used by the early Sumerian inhabitants of Chaldea. The original emblems were rude sketches of natural and artificial objects. When the Semitic people adopted this cursive script, they used the emblems and employed them as conventional signs for syllables, and also they sometimes used the signs for their picture value, translating the name and adding a syllable which showed how the sign should be used in Semitic speech. Cuneiform became the international language of diplomacy, education, and trade, before and after the Mosaic age, and was understood, read, and written by all educated persons. The Egyptian Pharaohs wrote in the language and script of Babylon when they corresponded with their own subjects in Canaan, which was but a dependency of Egypt after the Hyksos dynasties; in fact Canaan was the centre and focus of Cuneiform correspondence, as it was the battle-ground and meeting-place of the great powers of the Eastern world. There is no reason to doubt but that the original early books of the O.T.

were written on Tablets in the cuneiform script, for we have now undoubted evidence that the deities of Babylon were worshipped on the high places of Palestine, and Babylonian legends and traditions were taught in its schools. See Sayce's *A.C.I.*, a most interesting and valuable book.

CUSH. The Cush in the early part of the O.T. (Gen. x. 8) is the Sumerian first capital city of Kesh or Kish. The Rulers of this city had the title of Nin Marad="Lord of Marad," hence the name "Nimrod." The O.T. says, "Cush begat Nimrod." The Cush in Gen. vi. 6, where Cush is said to be one of the sons of Ham, is the North Arabian land of Kūš, in the region now called Meluḫḫa.

The Cush in Gen. x. 7 refers to Egypt, where the southern portion or Ethiopia was known as the land of Cush. On the Egyptian Monuments the Kash were depicted as Nubians. See B.F.E.

CUTHA. See Kutha.

"CUTHAEAN LEGEND OF CREATION"—so called, is really a story of an old Babylonian king.

CYAXARES (ARBACES), KING OF MEDIA. He first invaded Assyria in the reign of Assur-banî-pal and seems to have captured Calah. Later on,

in the reign of Sin-Shar-ishkun, he besieged Nineveh and took it without the help of the Babylonians. "The Oracle Concerning Nineveh," as given by Diodorus Siculus, relates the legend "that the city could not be taken until the river became its enemy." This then took place owing to a very high flood on the Khosr, which washed away a large part of the city walls, thereby giving access to the enemy. The King, Sin-Shar-ishkun (not Assur-banî-pal), believing this to be the fulfilment of the oracle, burnt himself alive in his palace with his children and wives. Nineveh was taken in 606 B.C., and the great nation of Assyria no longer existed. See p. 145.

CYLINDERS are barrel-shaped objects made of kiln-dried clay; there are a great number of these in the British Museum, the most important and interesting being those of Nabonidus and Cyrus II. and Sennacherib. In the Louvre there are some very fine ones of Gudea, Sargon, and Nazâm Sin.

CYPRUS (Ass. YAVNAN, Heb. KITTIM). This island was perhaps invaded by Sargon of Accad (?3800). It is mentioned also in the inscriptions of Sargon of Assyria (722–705) and his son Sennacherib.

CYRUS (KURUSH in Babylonian and KORES in Hebrew). The second King of Anshan of that

name. He was a lineal descendant of Achaemenes, King of Persia, and by conquest became King of the Manda, or Medes, and after the death of Arsames, King of Persia, took possession of the throne to the exclusion of Hystaspes, the rightful heir, whom he put in a subordinate position. A cylinder of Cyrus II. in the British Museum tells us that "Merodach sought out a righteous Prince and a man after his own heart, whom he might take by the hand." "He commanded Cyrus to go to Babylon, and like a friend and ally, marched by his side, and without battle and without fighting, made him to enter into his city of Babylon, and delivered Nabonidus the King into his hands." The Babylonian chronicle for the seventeenth year of Nabonidus also gives a full account of the conquest of Babylon by Cyrus, "without fighting."

On another cylinder, Cyrus tells us that "he was the Great King, the King of Babylon, and the son of Kambyses, the king of the city of Anshan, and the grandson of Cyrus the king of the city of Anshan, and the great-grandson of Teispes, the King of Anshan, of the ancient seed royal." In the O.T. we have an account in 2 Chronicles and Ezra of his election to the throne of Babylon; and he is mentioned also by Isaiah as "the Anointed of the Lord," and "The Lord's Shepherd, who should perform all His pleasure."

There is no doubt that Cyrus' care for the

restoration of neglected worships, and for the return of the inhabitants of certain cities to their former habitations, aroused the Jewish exiles in Babylon to hope and expect that they would one day benefit by it; but that he fulfilled their expectations does not appear, at least from his inscriptions that have yet come to light. That Cyrus was a wise and liberal-minded man, so far as his religion went, is clear by his conduct. Though he himself was a Mazdyasnian (that is, a worshipper of God, according to Zoroastrian faith), yet he recognised Bel-Merodach, the god of the Babylonians, as well as Jahweh, the God of the Jews, as "the God of Heaven, who had proclaimed his name for sovereignty over the whole world."

This great King of the Medes, Persians, and Babylonians reigned from 538 to 529 B.C., and the tomb of "Cyrus the King, the Achaemenid," is still to be seen at Murghab (?Pasargadae) in Persia. See Prof. Maspero's *Passing of the Nations.*

DAMASCIUS. A Syrian writer in the sixth century. He wrote a work called *Doubts and Solutions of the First Principles*, in which he explained and commented upon the Introduction of the Babylonian story of the Creation, as recorded by Berossus and preserved by Apollodorus, Abydenus, and Alexander Polyhistor.

DAM-KINA. The wife of Ea of Êridu, the Creator of Gods and mankind. Her name means "the mistress of the Earth."

DARIUS, the Great King of the Medes and Persians —son of Hystaspes. The Genealogy of Darius (Darayavush) was by his command cut upon the Rock of Behistun. It states that he was "the son of Hystaspes, who was the son of Arsames, who was the son of Ariaramnes, who was the son of Teispes, who was the son of Achaemenes." He adds: "There are eight of my race who have been kings before me, I am the ninth. In a double line we have been kings."

As we now know, Cyrus the Great re-united Anshan and Persia, to the exclusion of Hystaspes, thereby proving the truth of this statement. The account given by Herodotus of his election as king is incorrect. After the death of Cambyses II. in 521 B.C., Darius defeated Bardes and a number of other pretenders and mounted the throne of Persia. His reign was one of tolerance in religion. He says on his inscription at Behistun, "that he restored the temples of the gods, which Gomates the Magian, the pseudo-Bardes, or Smerdis had destroyed, and that twenty-three countries owned his sway." After an active reign, he died in 486 B.C., and was buried at Naksh-i-Rustam in a magnificent rock tomb.

DATE PALM. From the products of this tree the peasantry were able almost to support life.

DÂTI-ENLIL. The father of Sargon of Akkad.

"DAY (?) OF BEL." A very ancient series of documents on astrology, dating, it is said, from the time of Sargon, 3800 B.C. These tablets were found in the royal library at Nineveh, added to by Assur-banî-pal, 668–626 B.C.

DEATH, BABYLONIAN ORIGIN OF. Among the Babylonians and Assyrians there seem to have existed from the earliest times the prevailing view that life continued after death in some form or other, and that the dead continued in a conscious or half-conscious state in a subterranean cave, deep down in the bowels of the earth. This dwelling-place of the dead is called "the pit," and "the land from which there is no return." It is the abode of the demons and evil spirits, though they are not permanently confined there like the dead. The Sumerian name for this abode is Aralu.

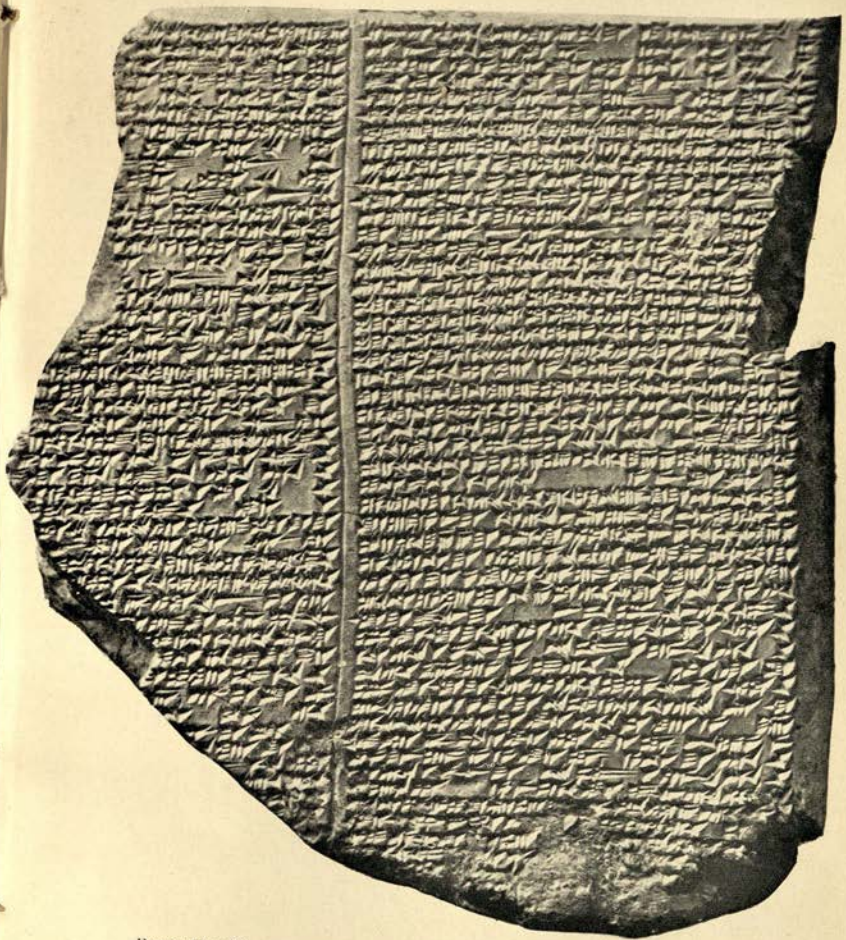
DECIPHERERS, EARLY. The most important were Grotesfend, Burnouf, Hincks, Lassen, Rawlinson, De Saulcy, Oppert, Sayce, E. Schrader (who is the Father of Assyriology in Germany), Lenormant, Halévy (of Paris) and others.

DEIFICATION of KINGS. As far back as can be

traced in the history of Semitic religion; its fundamental conception is always the same—the gods are human, and kings are divine. In the older Sumerian Epoch we look in vain for the Deification of man; but as soon as the Semitic element became paramount in Babylonia, the king became a god, Sargon of Akkad, the first Semitic king, and his son Narâm-Sin, were explicitly deified, and the latter even addressed as "the God of Akkad"; and the title of "God" is assumed by the Semitic successors of Sargon, to whatever city or dynasty they belonged. Even the Sumerian princes in Southern Babylonia followed the example of their Semitic Suzerains; and Gudea the priest-king of Lagas built temples to his own godhead, where for centuries his cult continued to be observed, and sacrifices and offerings to be made to him.

DELUGE TABLETS. The earliest fragment known, was found by Scheil at Sippara, of the date about 2170 B.C. Those found by Smith in Assur-banî-pal's library at Nineveh are of about 666 B.C. and docketed as being copies of older ones.

There seems to have been originally more than one version of the story, which must have been of great antiquity in Babylonia. Berossus, the Chaldaean historian, has left us his account of the story which agrees with the tablets, and its parallelism with the account



Baked Clay Tablet inscribed with the Babylonian Account of the Deluge.

[To face p. 60.

of the Deluge in the O.T. is very striking and startling. See S.R.A.B.

DEMON. The Babylonian (gallû) as depicted on the monuments is a monster with a man's body, but with the head of a beast with horns, and feet with immense talons. The bas-reliefs from the Assyrian palaces now in the British Museum gives several examples.

DE MORGAN, M. JACQUES. Delegate-General of Antiquities in Persia, accompanied by Father V. Scheil, the well-known Assyriologist, explored and excavated the ruins of Susa in 1897, and the work is still going on. The results up to the present time are most satisfactory, and the objects found are very varied and all most valuable and highly interesting. Many Chaldaean sculptures imported into Susa by the victorious Elamites have been found; amongst the most valuable of which are the stele of Khammurabi, on which his code of laws is engraved; the triumphal stela of Narâm-Sin, and the Kudurru of Milipaksi, and Nazi-Maruttas, kings of Babylon.

DÊRU. A Babylonian city.

DEUKALION = "The Greek Noah." See Flood Story.

DEVILS and EVIL SPIRITS OF BABYLON. The Eastern races have always believed in demons

from the earliest times. The Sēmitic Babylonians took over the learning and beliefs of their Sumerian predecessors. They recognised three distinct classes of evil spirits. First came the disembodied human soul, which could find no rest, and so wandered up and down the face of the earth; secondly, the gruesome spirits, which were half human and half demon; and thirdly, the fiends and devils who were of the same nature as the gods, who rode on the noxious winds or brought storms and pestilence. The Demon of the south-west wind which came off the Arabian Desert, was the cause of much trouble and sickness; besides storms, tempest, and floods in Southern Chaldea. See the carved slab of this demon in the British Museum. See also T.D.S.

DIODORUS SICULUS. An historian who lived 44 B.C. He was a Sicilian. His *Universal History* was in forty books. It was supposed to be a history of the world from the creation to 60 B.C. Only fifteen books now remain.

DISK. The winged disk was the symbol of Asshur, the national God of Assyria.

DIVINATION. The cult of Babylonia and Assyria revolves to a large extent around methods for divining the future. Divination was in two divisions, voluntary and involuntary. For example—deciding by lot, conclusions drawn

from the flight of birds or shooting arrows at random, the inspection of the liver of an animal sacrificed to the gods, would come under the first head; while the changes in the sky from time to time, the position of the moon and stars, sudden storms, thunder out of a cloudless sky, severe inundations, etc., or incidents in daily life, little dreams, various colours in dogs and other creatures, monstrosities in the young of animals, etc., would come under the second head. To the ancient Babylonian "the liver" was synonymous with "the heart," and was considered "the seat of the soul." In the Aryan and Semitic languages the word for "soul" means "breath of life." In the O.T. Jahweh is described as "breathing into man's nostrils the breath of life, and man became a living soul." The name given to the priests whose special function it was to divine the future, was "Bârû," which means "Inspector." But this title was not limited to the liver inspectors, but to all "diviners," whose function it was to interpret omens of all kinds. See Liver Tablets.

DIYÂIA. This river runs into the Tigris above Babylon.

DOOR SOCKETS (early) are in the British Museum and the Louvre, of Entemena, Sargon of Akkad, Narâm-Sin, Ur-en-Gur of Ur, etc.

DRAGON, BABYLONIAN. The symbol of demons

or evil spirits. The approach to the Palace of Nebuchadnezzar at Babylon, through the Ishtar-gate, is adorned with a relief in enamelled bricks of the Great Dragon of Babel. This fabulous beast is represented with a long double-tongued head, a long scaly body and tail like a serpent ; but it also at the same time possesses the fore-legs of the panther, while its hind legs are armed with immense talons ; and, in addition, it carries long straight horns on its head, and a scorpion sting at the end of the tail. See *Babel and Bible*, by Prof. Delitzsch of Berlin.

DRAGON MYTH. In the Creation Story, Tiâmat generally represented as a dragon—a creature with a beast's body covered with fish scales, a serpent's head with horns on it, big bat-like wings, large bird's claws, and a tail like a fan—arose out of Chaos, and gave battle to the Gods. Marduk, the God of Light, fought with this terrible adversary, and hewed it in pieces. On an ancient slab he is shown as standing on the dragon (râhâb), and on another striking him with thunderbolts. See the Epic of Creation ; also T.D.S.

DRASHRATTA. King of Mitanni in Tel el-Amarna Tablets. See Tashratta.

DUDU. Chief Priest of Nin-gir-su.

DUMU-ZI-ABZU = "the faithful child of the deep" Sumerian designation for the Semitic

form "Tammuz." The Sumerian Sun-god of the spring; the youthful warrior triumphant over the storms of winter, who by the Semites of Babylonia was called "Tammuz." He became united with Ishtar, the goddess of vegetation, by which union of sun and earth new life in the fields was brought forth. When the seasons changed to storms and winter weather, the youthful god was said to have died, or deserted by his faithless wife, or slain by a wild boar. The cult in Babylonia was very ancient, as is proved by the religious compositions in Sumerian bewailing the loss of the god, and also hailing his return. The Hebrew Prophet Ezekiel mentions the women at the north gate in Jerusalem "weeping for Tammuz." See p. 195.

DUNGI. Son of Ur-En-Gur, the second king of Second Dynasty of Ur, about 2500 B.C., which included Elam within the limits of the empire. See De Morgan's *History of Persia*.

DUNGI-BABBAR. An ancient city state. Only one ruler is now known.

DURA=The Mound. Plains of Dura, mean probably an extensive open space near some fortifications, like the site of Duwan, a mound east of Babylon, where Prof. Oppert found the base of a large statue.

DUR-ILU. Mutabil was an early governor of

this city, which was the chief frontier town on the Elamite border in Babylonia.

DÛR-SHARRUKÎN. See Khorsabad.

DYNASTIES, BABYLONIAN. The dates assigned to the first three Babylonian Dynasties differ considerably with Assyriologists like Sayce, Winckler, Maspero, Delitzsch, Haupt, King, and Jastrow.

of UR, ISIN, and LARSA preceded the first Babylonian Dynasty. See p. 204.

Ea, The Aos of Damascius; the Chaldean God of Culture; of Eridu; the "Creator of the Gods and Mankind"; the "God of the Ocean"; The "Lord of Heaven and Earth"; the "God of the Abyss"; the "Lord of the World" (Enki of Sumerians); the Father of Merodach; the "Potter or Moulder of Gods and Man"—as was Ptah of Memphis. Berossus tells us that Oannes, a creature with a man's head and feet, but covered with a fish's body over his own body and the back part of the head, lived in the Persian Gulf, but landed every day to teach mankind building and agriculture, etc. Such a creature is depicted on the bas-reliefs brought from Nineveh, and now in the British Museum. It was Ea who taught Pir-Napištim, the Babylonian Noah, to make a ship wherein to save himself from the coming flood. See Deluge Tablets.

EA-BANI = "Ea is my Creator." A creature depicted on inscriptions as half beast, half man. He was the great friend of Gilgamesh. See Epic Tablets.

E-ANNA. The temple of the goddess Ištar, at Erech. See Ninni.

E-ANNATUM. Patési and King of Shirpurla. Son of Akurgal and brother of En-Annatum I.

E-BABBARA = "The House of Great Light." The Temple of the Sun, at Sippara.

ECBATANA (modern, HAMADÂN). The capital of Media, captured by Cyrus II. in 549 B.C.

EDINA or EDEN, GARDEN OF. The Sumerian EDINA or plain (=Bab. EDINNA). It originally meant all the uncultivated land on either side of the Euphrates (Paradise, of Semites). The ancient city of Eridu, and the more modern cities of Ur and Borsippa stood on the western edge of this plain, which extended from the Arabian plateau on the west to the Tigris on the east. See Sippara.

EDOM = The Red Land. The Udumu of the Tel el-Amarna Tablet 64 in the British Museum. Idumaea. The country south of the Dead Sea to the Gulf of Akabah, including Mount Seir.

EGIBI = JACOB & Co., bankers and moneylenders

of Babylon in the time of Esarhaddon down to Cyrus II. The business tablets of the firm have been found, and are now in the British Museum. See Murashû.

EGYPT = Babylonian MIṢIR, was invaded by Sennacherib, King of Assyria, between 688–680 B.C. On a cylinder in the British Museum he says: "The charioteers and the sons of the King of the Muṣuraa (Egyptians) my hands captured alive in the midst of the battle." The legend of the field-mice eating the gut on the bows and quivers, thereby giving the King of Egypt (Tirhâkah) the victory over his enemy, is given by Herodotus. See Bab. connection.

Ê-KUR = "The House of the Mountain." The Temple of Bel at Nippur. The house of the god En-lil, the "Lord of the ghost-world," was the oldest in Northern Babylonia, and, according to Prof. Sayce, "it represented that underground world which was the home of En-lil and his ghosts, and this underground world was conceived of as a mountain. The cuneiform character which signifies 'country' also signifies 'mountain,' and the hieroglyphic picture out of which it developed is the picture of a mountain range. The land in which it was first drawn and stereotyped in writing must, it would seem, have been a mountainous one, like the land in which the subterranean realm of En-lil was regarded as a lofty hill.

In other words, the Sumerians must have been the inhabitants of a mountainous country before they settled in the plain of Babylonia and laid the foundations of the Temple Ê-Kur at Nippur."

ELAM=NUMKI, "The High Land." The country on the east of the Tigris, which occupied the western slopes of the Luristan Mountains, and the fertile plain between them and the Tigris. Susa was its capital. The Astrological Tablets assert that Narâm-Sin, the son of Sargon, King of Akkad, conquered Elam.

ELAM, KINGS OF. The names of some thirty kings are now known through the explorations of De Morgan at Susa.

ELAMITE, THE, INVASION of Babylon by Kudur-Nankhundi was about 2280 B.C. The date of Kudur-Lagamar's raid depends upon that of Khammu-rabi, which Nabonidus places 2100 B.C.

ELATH. Now AKABAH.

ELDRED, JOHN, a merchant of London. Visited Babylon in 1583, and left an account of it.

ELEPHANTS were known in Northern Syria in the time of Tiglath-pileser I.

ELLASAR. Now SENKEREH. See Larsa.

EL-MADÂM. See Ctesiphon.

ELWEND, MOUNT. Inscriptions from. See p. 163.

EMUTBAL. The western district of Elam.

EN-ANNATUM I. Son of Akurgal and brother of E-Annatum. He was Patési of Lagash about 2900 B.C.

II. Patési of Lagash and son of En-temena. Patési of Lagash about 2850 B.C., and grandson of En-Annatum I.

ENKI. Sumerian for "Lord of the Land."

EN-LIL or MUL-LIL="the Lord of the Storm." He is often described as the "Great Mountain." His temple (E-Kur=Mountain-house) and centre of his worship was at Nippur. He was undoubtedly of Sumerian origin, and was addressed in an ancient hymn as "the god or offspring of the mountain"; proving that his original Sumerian home was in a mountainous region and not in flat Babylonia. He became later a Semitic Baal, and is addressed as "the mighty bull," and man himself became "the Son of his God." Bêl-Merodach took the place of En-lil and became the supreme Bêl or Baal of Semitic faith and the Father of Gods and Man. His consort was Nin-lil. The ancient Hebrew god Jah was originally a "God of Storms," whose habitation was on the mountain-top. He in later times was worshipped as the creator of the world and protector of mankind.

EN-SHAG. Lord of Kengi about 4500 B.C.

EN-TEMENA. Son of En-Annatum I. King of Shirpurla about 4500 B.C. The British Museum has several door sockets and cones bearing his name, and the Louvre Museum has cones and a splendid silver vase bearing his name and dedicated to the god Nin-gir-su.

ENVELOPES, CLAY, for TABLETS. See Tablets.

EPICS, CHALDEAN, or LEGENDS of the CREATION, FLOOD, etc. They are contained in a large number of tablets. Mr. Geo. Smith, of the British Museum, was the first to recognise some of these interesting and valuable fragments as belonging to a series of tablets giving an account of the Creation and the Flood. The literary epics of Babylonia seem to have been numerous. The British Museum possesses a good many fragments. They were discovered not only on the sites of many old cities in Babylonia and Assyria, but also among the Tel el-Amarna correspondence. They belong for the most part to the same period, the age of national revival, which began with the reign of Khammurabi and continued for several centuries after his death. Prof. Sayce thinks it possible that Sinligiunnini, the author of the Great Epic of Gilgames, was a contemporary of Abraham. The Epic was but the final stage in the literary

development of the tales and myths of which it is composed; older poems or parts of poems having been incorporated into it, and the elements of which it consists being multiform and of various origins. See S.R.A.B., also K.B.C.

EPONYM CANON. Contains a consecutive list of the Eponyms (that is, the official title of a man of high rank, who held office in Assyria for one year, and whose name was used to date all documents executed during his period of office) from 893 to 666 B.C. These important documents relate to the chronology and history of Assyria, and the chief events which took place during the year of office. By fixing the date of one of the events mentioned, the date of every Eponym in the series will be known. An eclipse of the sun, we are told, took place in the Eponym of Sagali, in the month of June; and recent astronomical calculations prove that such was the case on 15th June 763 B.C, and that it was visible at Nineveh.

ERAN. See Iran.

ÊRECH, URUK. A very ancient city of Central Babylonia. The Creation Tablets tell us that it was built by Merodach, the son of Ea, and others say it was called "Erech or Uruk, the Sheep-cote," and was ruled over by Gilgames. Ishtar was specially worshipped there. In

the O.T. it is given as one of the cities of Shinar, built by Nimrod. Its modern name is Warka. Eight of its rulers are known. Lugal-zaggisi, about 2750 B.C., is the first.

ERI-AKU or ARAD-SIN, King of Larsa about 2300 B.C. Perhaps the "Arioch King of Ellasar" of O.T. Rim-Sin succeeded him as King of Larsa. See p. 119.

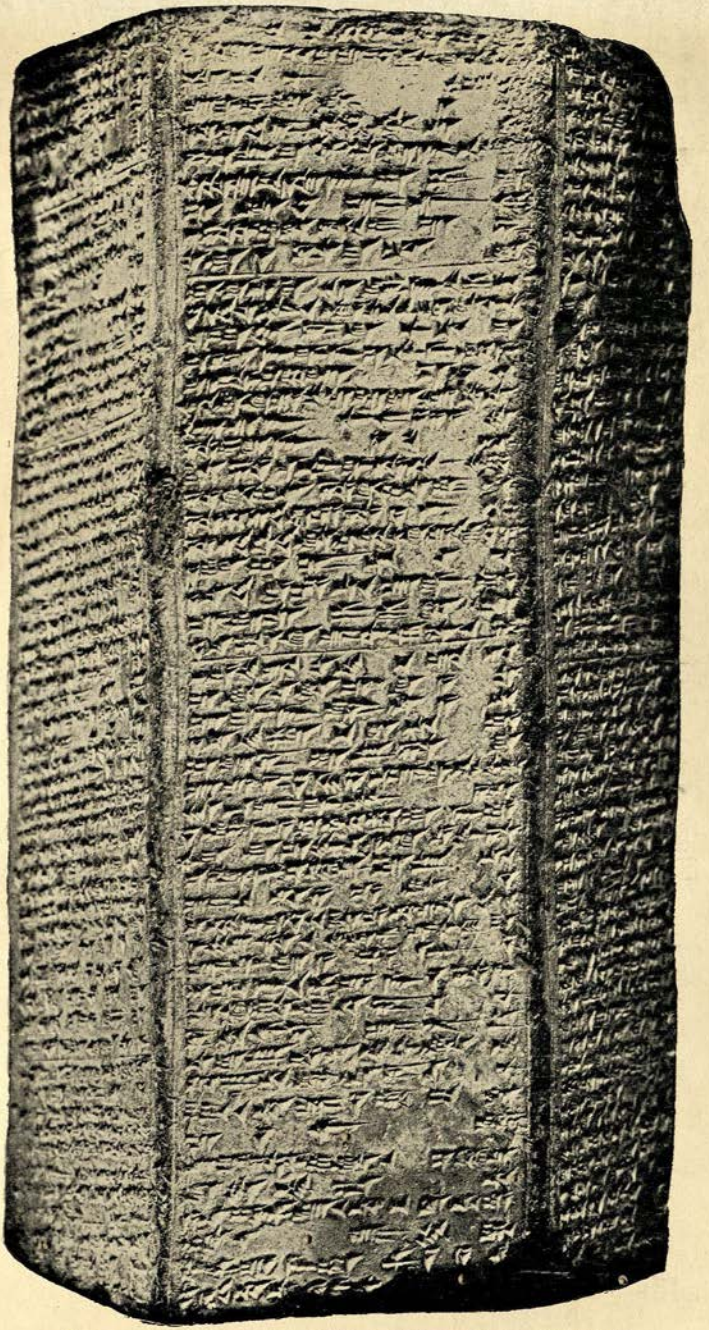
ÊRIDU, ÊRI-DUGGA (="The Good City"), the most ancient city in Chaldea, is situated on the west side of the Euphrates, on the Arabian plateau. In ancient days it was a seaport, and may have continued so till about 5000 B.C., but not later; now it is over one hundred and twenty miles from the Persian Gulf, which, since the time of Alexander the Great (332 B.C.), is proved to have silted up at the rate of one hundred feet per year. This siltage alone would make it over six thousand years old. In the Creation Tablets the account is as follows: "In that day Êridu was made, E-sagila was constructed, E-sagila which the god Lugal-Du-azaga founded within the Abyss." This, says Dr. Pinches, "shows, with little or no doubt, that the Êridu then referred to was not the earthly city of that name, but a city conceived of as lying within the Abyss." This Êridu was "the blessed city" or Paradise, wherein was the tree of life. Ea, the father of Merodach, was the chief god of Êridu. The founda-

tions of his temple were found by Taylor during his casual explorations in 1850, since when no work has been done on this ancient and most important site; therefore the early history of Êridu is still unknown. We hear of Patésis or High-Priests of Êridu who would have been Viceroys of the supreme King of Sumer like Gudea of Lagas. The mound used to be known by the name of Nawawis, but now by the name of Abû-Shahrein.

ERISHUM. A High-Priest of Asshur about 2000 B.C.

E-SAGILA = "The Temple of the High Head," in the city of Babylon. It had its original home at Êridu, and was founded by the god Lugal-Du-azaga. Bêl-Merodach, the God of the Temple, was the son of Ea of Êridu, and built Babylon (see Creation Story). The stage-tower of this temple is considered by many to be the Tower of Babel. This temple was known in later days as the Temple of Belus, and is now the ruin mound of Amran-ibn-'Ali. See Babylon.

ESARHADDON = ASSUR-AHA-IDDINA. King of Assyria 681–668 B.C. He succeeded to the throne after the murder of his father Sennacherib, and was crowned at Haran, in the Temple of the Moon God "Sin." The British Museum possesses many inscribed cylinders



CYLINDER INSCRIBED WITH THE ANNALS OF ESARHADDON, KING OF ASSYRIA FROM B.C. 681 TO 668.

of this king, giving lists of his conquests and building operations. His stela of victory (at Berlin) gives a full account of his conquests, especially his invasion of Egypt and deposing of the Pharaoh Taharqa (693 B.C.), and the taking of Memphis.

ESAU = ? Êsâ of the west Semites.

"ETANA AND THE EAGLE," THE STORY OF, is a moral on the presumption of man to attempt to be as a god. See Etana Tablets in British Museum, also Adam.

EUPHRATES. (Purattu, from Pur "water") "The Life of the Land." This river rises on the north side of the mountains of Armenia. It rises in March, and is highest at the end of May and lowest in September. It now joins the Tigris at Kurna on its way to the Persian Gulf.

EVE. The name given in the O.T. to the first woman is not a proper name, but simply means "life." The same may be said of Adam = "man" in Akkadian. See Tiâmat in Creation legend.

EVIL-MERODACH = AWEL-MARUDUK (the son of Nebuchadnezzar), King of the last Babylonian Empire, 561–559 B.C. He was murdered in this last year, and his brother-in-law, Nerig-lissar, seized the throne.

EVOLUTION, BABYLONIAN BELIEF IN. Dr. Pinches considers that the Babylonians seem to have believed in a kind of evolution, for he says they evidently regarded the first creative powers, Tiamtu, "the sea," and Apsu, "the Abyss," as the rude and barbaric beginnings of things, the Divine powers produced from the first principles. From these came forth in successive generations the other gods, ending with Marduk or Merodach—also named Bêl (Bêl-Merodach), the son of Aa (Ea)—and his consort Damkina.

EXORCISM: The ancient Babylonians believed in "exorcising rites," which were supposed to ward off demons and destroy sorcerers and witches. The "exorcising priest" (Ashipu) performed the ceremony. Bribes were offered to the demons to make them kindly disposed.

Sacrifices were offered with prayers at these rites. Pictorial representations are fortunately handed down to us whereby we are able to understand the ceremony. The seven chief demons were always present at such a function, and also the protecting deity and friendly spirits of the afflicted person. Nevertheless, these rites had many varieties, and were carried out in different ways according to different circumstances. See Incantation, Purification.

EXPLORERS in BABYLONIA, ASSYRIA, and ELAM

since the eighteenth century. Although Jean Otter was the father of the new age of exploration (1748), nothing was done until 1820, when C. J. Rich really commenced digging in the mounds. He was followed by Botta, and Sir Henry Layard (in 1845), Rawlinson, Taylor, Rassam, Loftus, Geo. Smith, Peters and Haynes, Hilprecht, De Morgan, Kaldowey, Clay, Banks, etc., and the work is still going on, though far too slowly for the all-important results of systematic exploration in "the cradle of humanity."

E-ZIDA=The Everlasting Temple, in Borsippa, "the second Babylon." Its temple tower was called "the supreme house of life." Nebu or Nabo—the God of Learning—was the god of the temple. Nebuchadnezzar II. restored this great temple tower as well as others. Some think this was the Tower of Babel and not the Temple Tower of Babylon.

FALL of MAN LEGEND. Not only do the legends of the Babylonians seem to imply that they had an account of the Fall similar to that of the Hebrews, but there is also a cylinder seal in the British Museum representing a man and woman, both clothed, sitting under a palm tree bearing fruit. The man has on his head the horned hat, emblematic of Divinity, and behind the woman, standing erect on its tail,

is a serpent, which appears to be speaking to her. Dr. Pinches gives the date of this seal as being about from 2700–2000 B.C.

FARA = SHURUPPAK. See p. 184.

FASTS, BABYLONIAN and ASSYRIAN. In times of danger and distress fasts were specially ordained, both in Babylonia and Assyria. When Esarhaddon, King of Assyria, was hard pressed by his northern enemies, he ordered prayers to be made and ceremonies to be performed to the Sun-god, lasting for one hundred days and nights.

In a penitential psalm, the penitent is made to say: "Instead of food, I eat bitter tears; instead of palm-wine, I drink the waters of misery. Food I have not eaten, weeping is my nourishment; water I have not drunk, tears are my drink." See S.R.A.B.

FEDDAN, THE, was about one acre and a ninth, which = a gan. The estimated yield of corn land was six gur (= 48 bushels per feddan). The obelisk of Manishtusu found at Susa proves this. It says also that "eight bushels of corn could be purchased for a silver shekel!" See Money.

FERTILITY of BABYLONIA. Herodotus tells us "that of all the countries we know, there is none that is so fruitful in grain, which commonly

yields two hundredfold, and sometimes three." He says "the fruitfulness of Babylon must seem incredible to those who have not visited the country." Modern travellers, like Rich and Chesney, say "the soil is extremely fertile, producing great quantities of rice, oats, and grain of different kinds, though it is not now cultivated to above half the degree of which it is capable. It was a land of vegetables also, and fruit trees, of great variety that yielded abundantly. See W.I.M.

FESTIVALS, CHALDEAN. The New Year began in the old days of Gudea of Lagas in the middle of October, but in the time of Khammurabi in March. In consequence of the difference of the climate in North and South Babylonia, the festival of the New Year might commemorate the beginning or the end of the agricultural year. At Lagas it was Bau to whom the festival of the New Year was sacred; at Babylon it was Merodach.

Before the time of Khammurabi the great sanctuaries had each its own calendar, but he imposed a fixed and uniform calendar upon all the sanctuaries of Babylonia. Besides the festivals of the spring and autumn, there was a third, which took place in June, and marked the drying up of the soil and disappearance of the crops and vegetables of the spring. These three great agricultural festivals were supplemented by others, such as the Deifica-

tion of a new king, the building or restoration of a sanctuary, or the dedication of a statue. A characteristic of the Babylonian festival seems to be the temporary freedom granted to the slave. When Gudea consecrated the Temple of Ingurisa at Lagas, he tells us how he had "remitted penalties and given presents." "During seven days no service was exacted. The female slave was made the equal of her mistress, the male slave was made the equal of his master, the chief and his subject have been made equal in my city. All that is evil I removed from this temple." See S.R.A.B.

FIRST DYNASTY of BABYLON. This began about 2300 B.C. The first king of this Dynasty was Sumu-abu, who was a Semite, and this purely Semitic Dynasty lasted for about three hundred years. These kings of Babylon were not of Babylonian origin, but Semites from the land of the Amorites (Amurrû). There were eleven kings in this Dynasty, ending with Samsu-Titana. It is now considered certain that the First and Second Dynasties overlapped each other for about two hundred years. The Second Dynasty was first established in the "Country of the Sea," on the shores of the Persian Gulf, and it is thought by some never reigned in Babylon. The Kassite or Third Dynasty is considered to have partly overlapped or followed immediately after the First Dynasty

of Babylon, but the arrangement of the chronology is still uncertain, and experts like Oppert, Sayce, Winckler, Delitzsch, Haupt, Maspero, King, and Morris Jastro differ as to matters of detail. The " King List " gives a list of the following six kings of the Third Babylonian Dynasty: Gandash, Agum, Bitiliashi, Ushshi, A-Du-me-tash, and Ur-zi-gur-mash. See p. 23.

FISH. The rivers swarmed with fish. The barbel and carp grew to a large size and were highly esteemed. Eels and other kinds of fish were found in great abundance.

FLOOD STORY. Mr. Geo. Smith of the British Museum was the first to detect the nature of the series of tablets giving the story of the Flood, as known to the Babylonians and Assyrians. The legend is contained in one chapter, or book, consisting of twelve similar divisions, the first line of the series beginning with the words, " He who saw the world, the legend (or history) of Gilgames." As we learn in the course of the narrative, Gilgames was Lord or King of Uruk Supuri or " Erech the walled." See Epics, Gilgames, Noah.

FOUNDATION CEREMONIES. The kings of Babylonia and Assyria were, by virtue of their royal office, also High-Priests, and had from time to time to perform religious functions in the temples of the gods. Amongst others was

the ceremony of laying the foundation stone of the temple tower, which, as being the shrine of the god, was the holiest place. On a stone stela in the British Museum, Aššur-banî-pal, King of Assyria, 668–626 B.C., is represented in his capacity of High-Priest. He is robed in a long cassock, with a mitre on his head. His two hands are raised above his head, and in them he bears a basket, like a beehive, in which are the offerings and inscribed cylinders which he will place in the four corners of the foundation of the ziggurat. He will then cover them with a sealed stone to make them secure from robbery. Many of the foundation deposits are in the British Museum, and are of the greatest interest. The archæologist Nabonidus tells us he found the foundation cylinder of Narâm-Sin, the son of the great Sargon, who reigned about 3800 years before him, and for which his predecessor, Nebuchadnezzar, had searched in vain. It is from this baked clay cylinder that we know the date of Sargon of Akkad. See Narâm-Sin, Nabonidus.

GAMIL-SIN. King of Second Dynasty of Ur, 2400 B.C. The British Museum has many door sockets and bricks of this king.

GAN-GI-DA = Field Measures. The land surveyor, or official who measured the land with a cord.

GAN = PADANU. A land measure of an acre and a ninth. Arabic (=feddan).

GAN EDEN = Garden of Delight. A region between the Tigris and Euphrates, some twenty-five miles north of Babylon, formally known for its wonderful fertility in ancient times. The Shatten-Nil and other canals pass through this once prosperous locality, which is now an utterly barren desert.

GARDEN OF EDEN. In the Babylonian inscriptions called "the holy grove of Êridu," in which grew the sacred palm (or vine) or tree of life; guarded by winged genii. See p. 67.

GARDENS, HANGING, of BABYLON, were laid out on a platform of masonry on arches, the water being brought up by machinery. See p. 91.

GATES, BRONZE, of SHALMANESER II., from the temple at Balawât. They are in the British Museum. There are thirteen bands on them, each band giving some special scene in the life of the king.

GENEALOGY of KINGS. The Babylonian and Assyrian kings, like the old Egyptians, often gave their pedigrees on their monuments. The two most important are those of Cyrus the Great, on a cylinder in the British Museum, and Darius the Great, on the Rock of Behistûn.

GEOLOGY of the PERSIAN GULF. In remote geological times, the whole of lower Babylonia, as far inland as a line drawn from Hit to Samarah, that is a distance of about four hundred miles from the present mouth of the Shatt-el-Arab, was under the sea, as is clearly indicated by the formation of the country. "The rapid growth of the alluvial deposits drove the waters of the gulf back, and formed a rich and fertile plain, and traces of the old sea-bed remain in the low sandy and pebbly ridges which rise above the surface of the plain." The enormous sandhills found in the neighbourhood of Jokha, Warka, Kutha, and Nippur were noticed by Dr. Hilprecht, and, according to Mr. Boscawen, were known to the ancient Babylonians by the name of Tul Abubi, or "Mounds of the Deluge." See P.N.

GILGAMISH, GILGAMES (IZDUBAR) = "The Great Father," Lord or King of Uruk, or "Erech the Sheepfold." Marad was the place of his birth. The Chaldean story of the Flood is in the eleventh chapter, or book, of a legend, consisting of twelve similar divisions, the first line of the series beginning with the words, "He who saw the world, the legend of Gilgames." The large number of tablets found in 1872—three by Rassam, and Geo. Smith, late of the British Museum, in the ruins of the Royal Library at Nineveh—were copies of old originals from other libraries, numbers of which have now

been found at Nippur, Telloh, and other ancient sites, dating back many thousands of years. Aššur-banî-pal caused his scribes to visit all the ancient cities of his day, and make copies of all rare and important works for him. Among the copies were a number of tablets (many much broken, but now mostly adjusted and made complete) relating to "the Creation of the World" and "the Flood." This collection is now known as "the Gilgames Series," of which Sin-liqi-unnini was the author, about 2300 B.C., and the place of origin was Erech. See K.T.C., K.H.S.A., also J.R.B.A.

GIMIL-SIN. King of Ur about 2210 B.C. He was the son of Dungi.

GIRSU, now TELL ID. An ancient name for a division of Lagash. Nin-gir-su was the divine lord of its temple. See Telloh.

GISDUBAR, IZDUBAR. See Gilgamish.

GISH-BAN and GISH-KHU, mentioned often in early tablets, are compound ideographs. They have been confounded together by some Assyriologists, but are really, says Prof. Sayce, two distinct characters, one reading Upê (Opis), the other probably Ukhu.

Ush was Patési of Gish-Ban, being mentioned on the cone of Entemena, about 4500 B.C. The site has not yet been identified, but probably

is not far north of Telloh, on the west bank of the Shatt-el-Hai.

GISH-BAR. The God of Fire, like Girru or Nusku. Fire and water were viewed as the two purifying elements above all others. See Purification.

GIS-KIN = Tree Trunk. The Sumerian for the Sacred Tree in the sacred grove of Êridu. Taylor found two brick pillars set up before the gate of the city of Êridu, which perhaps represented the tree-gods who guarded the gate of heaven.

GIZ-UKHA (ISKHA), mentioned in the stela of the Vultures in the Louvre and British Museum.

GLASER, DR. E., who since 1882 has made four journeys to Arabia, and brought a large number of inscriptions from there, which seem to prove that the whole series of inscriptions called Minean must be placed before the Sabean. See p. 131.

GOBRYAS of GUTIUM or UGBARU. (1) A general in the army of Cyrus the Great who entered Babylon without a struggle, and who became governor of Babylon under the Persian kings. He had formerly been governor of the district or country of Gutium. (2) Also a general of Darius, and often confused with the former.

GOD. The Sumerian term is Dimmer (from Dim

"to create"), Divine or Superhuman; called Îlu (pl. Îlani) by the Semites. (Heb. Êl, Êlôhim). The ideograph by which it is symbolised is an eight-rayed star. See S.R.A.B.

GODDESS. The Babylonian and Assyrian words for goddess were "îltu" and "iâtu." Every god had his consort.

GODS of the BABYLONIANS and ASSYRIANS. There were gods of a city, of nature, national and household gods (Heb. Teraphim). The chief Divinities were Anu (=the sky), Ea (=water), Marduk (=the mediator between man and God), Bel (=the Lord), Sin or Nannar (=the Moon), Samas (=the Sun), Dagon, Rimmon, or Hadad (=of the air). Ishtar (=love), Nebo (=learning), Nergal (=war). Each day of the week had its special god. Sunday—Samâs, the Sun-god of Sippar. Monday—Nannar or Sin, the Moon-god of Ur. Tuesday—Nergal, the War-god of Cuthah (Mars). Wednesday—Nabu, the god of learning of Borsippa (Mercury). Thursday—Marduk, god of the heavens of Babylon (Jupiter). Friday—Ishtar, the goddess of love of Erech (Venus). Saturday—Ninib, the god of destruction of Nippur (Saturn). For fuller information on this subject, see Pantheon.

GOMATES. The Median Magician, who gave out that he was Bardes, or Smerdis, the son of Cyrus the Great who had been murdered by

his brother, Cambyses II., and who took advantage of his absence in Egypt to usurp the throne, which he held till defeated by Darius the Great. See Bardes.

GOYIM. This word is the English of the Hebrew word meaning "nations." It is considered to be corruption for "Gutium" (the Guti of the Babylonian inscriptions), a hill country south of the river Little Zab, and north of Elam, now corresponding to Kurdistan.

GOZAN. A province in Mesopotamia.

GROTEFEND, G. F. A native of Hanover, born 1775. In 1802 his attention was drawn to the inscriptions from Persepolis, and he at once set himself to work upon them. He knew nothing of Oriental languages, but he had a passion for the unravelling of difficult questions. For his first attempts at decipherment he chose two of the old Persian inscriptions copied by Neibuhr in 1765, and laid them side by side and carefully examined them. He came to the conclusion that a certain word in both of them meant "king," and he was right. He next made out the word "Darius," then "Hystaspes," then "Xerxes," and so on. Having so far succeeded in deciphering this much, the rest was but a matter of time. Decipherers arose one after another from all parts of Europe, and now the long forgotten

language of the Tigro-Euphrates Valley, like the long lost language of the Nile Valley, can be both read and understood by endless scholars in this and other countries. As the Rosetta stone was the key by which the hieroglyphics of ancient Egypt were deciphered, so the trilingual inscriptions of Persepolis, Hamadân, and Behistûn were to the cuneiform of Babylonia.

GUDEA. Priest-King or Patési of Shirpurla about 2800 B.C. He was a great tower builder. There are eight splendid sitting and standing statues of him in the Louvre, and the British Museum possesses many gate sockets and bricks of his reign. His palace was excavated by De Sarzec, and the museum at the Louvre contains many of his works.

GUR, Heb. KOR (=Eight bushels). A corn measure.

GUTIUM (GUTI). Some say a district in North Babylonia; others say Media. Prof. Sayce says Kurdistan.

GYGES (GUGU, in Assyrian). King of Lydia (? GOG of O.T.). He was cursed by Aššur-banî-pal, King of Assyria, for not submitting to him. The god Asshur is reported to have appeared to Gyges in a dream, exhorting him to submit to Aššur-banî-pal and to invoke his name in order to succeed in conquering his

enemies. Following this advice, he succeeded in conquering the people of Gomer, and, as an ally of Assyria, sent the spoil of victory to the king. His son, who succeeded him as King of Lydia (Luddu ? = Biblical Lud) renewed the Assyrian alliance, and reminded Aššur-banî-pal of his former curse on his father and begged the king "to be gracious to him his servant, who was wishful to bear his yoke."

HABOR. A river in Gozan (=CHABORAS), by which the Samaritan captives were carried by Sargon, King of Assyria, in 721 B.C. See Khabur.

HADAD=ADDU, was the same as Rimmon-Rammanu or Martu. He was the Syrian Supreme God; in Assyria, the God of the Air. See Addu.

HADES, BABYLONIAN IDEA OF. The Hades of the Babylonians was an underground place of darkness and gloom, "the land of no return," and "the pit" of the tablets. The world beyond the grave was a place of unspeakable dreariness. It resembled the Hebrew Sheol (=Silan, "the hollow place underneath the earth"), and the name is believed to have been borrowed from Babylonia. Over its gloomy portals was written, "Abandon hope, all ye that enter here." Death meant the extinction of light and hope. The old Egyptian looked forward to the next life in "the fields of Alu";

not so the Babylonian; to him this life was everything, and he contemplated the future with dread. See S.R.A.B.

HALAH-KHALAKHKHA, near Haran. Mentioned as one of the places where Sargon of Assyria carried the captive Samaritans. See O.T.

HALLAB = ALEPPO. Mentioned with other cities in the code of Khammurabi.

HAMADAN. See Ecbatana.

HAMMURABI. See Khammurabi.

HANGING GARDENS of BABYLON and ASSYRIA. This term is a misnomer for the gardens such as Nebuchadnezzar built at Babylon and Sennacherib built in Nineveh. In his newly found cylinder describing the building of Nineveh, he says: "Great gardens in the style of (tamsil) Mount Ammarnus, in which were all manner of herbs and fruit-trees, and trees the product of mountains and plains, together with the trees that bore wool (? cotton), in the vicinity of my palace I planted."

Mr. St. Chad. Boscawen states that the style of Khamarnus or Ammarnus was the "terraced (or hanging) garden," which is still to be seen in the Taurus range in Asia Minor.

HARAN. See Kharran.

HEAVEN, CHALDAEAN IDEA OF. The old Babylonians had no idea of what we mean by "heaven." At death, man went to the "land of no return." "The pit" closed over him. The future was a blank. The Egyptian believed in the Osirian doctrine of the resurrection of the dead, and had his "fields of Alu" to look forward to; not so the Babylonian. See Hades.

HEBREWS were a group of people to which Israel, Moab, Ammon, and Edom belonged. They appeared on the stage of history about 1500 B.C. They were of Semitic origin. Their speech was called in the O.T. "the language of Canaan," and which, before the introduction of the Phœnician alphabet, was written in cuneiform characters. In the Aramaic papyri lately found at Assuan the Jews are called indifferently "Jews" and "Arameans," and their Court of Law known as "the Tribunal of the Hebrews."

As early as the time of the Assyrian Empire, the Semitic countries west of the Euphrates had come to be known as Ebir-nâri, "beyond the river"; and it is therefore very possible (says Prof. Sayce) that their inhabitants were grouped together under the general name of "Hebrews." See p. 178.

HEBREW LANGUAGE. The modern view as to the Hebrew language is, that it was that spoken

by the inhabitants of Canaan before the arrival of the Hebrews, and that it was practically the same as the Phœnician. Abram brought with him from the East the Assyrian language, that is, the Semitic speech of Mesopotamia.

The earliest Hebrew documents were written in this speech and characters, and afterwards translated into Hebrew speech and script.

HEBREW MYTHOLOGY, BABYLONIAN INFLUENCE ON. See Myths.

HERBERT, SIR THOMAS, made an examination of the ruins of Persepolis in 1638, and wrote an account of it which proved to be very inaccurate.

HERODOTUS. Born at Halicarnassus in Caria about the middle of the fifth century B.C. He lived in Samos for some time and travelled largely. He represents himself as having been in Babylon and talked with the priests there, but it is rather doubtful if this be fact, or a literary fiction. The remains of Ctesias of Cnidus in Caria (a contemporary of Xenophon *circa* 400 B.C.), which are preserved in the writings of Photius, Patriarch of Constantinople in the ninth century A.D., are probably more important than the writings of Herodotus, with whose statements he is frequently at variance. Ctesias lived seventeen years at the Persian Court, and wrote in the Ionic dialect

a great work, compiled from Oriental sources, on the history of Persia in twenty-three books, the first six of which contained the history of the Assyrian monarchs down to the foundation of the kingdom of Persia.

HEZEKIAH. Attacked by Sennacherib, who tells us in his inscriptions that "he shut him up in his city of Jerusalem, like a bird in a cage." "Khazaqiau" had to pay a large tribute to the king, which he sent to him at Lachish. This interesting clay cylinder of Sennacherib is in the British Museum. See p. 179.

HILLAH. The Mound (modern) of the site of Babylon. See Babil.

HILPRECHT, DR. One of the heads of the American explorers at Nippur, and editor of many valuable works on assyriology.

HINCKS, REV. EDWARD. An Irish clergyman. One of the first and most advanced decipherers of the ancient Persian and Assyrian inscriptions. It was in 1846 that his first memoir was published anonymously, and read before the Royal Irish Academy. He was also one of the pioneers of Egyptian decipherment.

HIT (=Is). A town of the Euphrates, long celebrated for its inexhaustible springs of bitumen, and for boat-building.

HITTITES (KHATTA of Assyrians, KHETA of Egyptians). See Hastings' *Dictionary of the Bible*, extra volume;' also Prof. Sayce's *Story of a forgotten Empire*. Prof. Sayce has for the last twenty-six years held the opinion that the Hittite race was of Cappadocian origin. The treeless plateau of Central Asia Minor was their first cradle and home; they called themselves Kas or Kaseans. Their capital was Khatti or Khattu (now Boghaz-Keui or Köi), north of the Halys, but they extended on both sides the Taurus Mountains, and at an early date had planted themselves in Northern Syria. In the twelfth century B.C. there were four Hittite kingdoms in the north. The late explorations at Boghaz-Keui or Köi (? Pteria), in Cappadocia, have proved that Prof. Sayce was right.

In the correspondence between Ebed-Kheba, the King of Jerusalem, and the Egyptian Government in the fifteenth century B.C., we learn that some Kaseans had found their way to Jerusalem and become the bodyguard of the king. Besides these, there were other Hittites in the neighbourhood of Jerusalem who were really enemies of the king and threatened Jerusalem itself. These Ebed-Kheba calls Khabiri or Confederates, who sold their military services to the highest bidder, and carved out principalities for themselves in the south of Canaan. The O.T. tells us that Abraham had commercial dealings with Ephron the Hittite

(or son of Heth) about the parcel of ground at Hebron in which was the cave of Machpelah. See Carchemish, Kadesh, and Khabiri.

HITTITE LANGUAGE. The language is Mongolic (Aryan), like the Akkadian or Kassite. The Hittite hieroglyphs never developed into a cursive script. The Babylonian cuneiform was borrowed by them as it was by the Canaanites or Egyptians. A large number of cuneiform tablets (numbering many thousands) of the Tel el-Amarna period (fifteenth century B.C.) have been found at Boghaz-Keui by Prof. Winckler of Berlin, giving a mass of valuable information which not only will be of historical interest, but also will materially aid in deciphering the Hittite script. One of the most important of the diplomatic communications as yet deciphered is a version in the Babylonian language of the well-known treaty between Ramses II. and Kattu-shili the Hittite King. All the tablets found by Prof. Winckler at Boghaz-Köe are written in the cuneiform characters of Babylonia. Some are written in the Babylonian language, and others in the Hittite and perhaps other languages of the near East. Mons. Chantre also has found Hittite tablets at Kara-Eyuk in Cappadocia, and others have been found at Carchemish and Hamath. Many Hittite sculptures on rocks in Asia Minor are still

in situ. Casts of these and from the rocks at Boghaz-Köe are at Berlin.

HORSE, WILD. Common in Chaldaea, and was often hunted. It was also domesticated during the Kassite invasion. It is mentioned in a tablet dated 1850 B.C. that one branch of the Kassites worshipped a horse-god.

HUNTING. The lion, urus, horse, onager, and elephant were often hunted by the Babylonian and Assyrian kings as a favourite pastime. See the slabs and cylinder seals in the British Museum.

HYKSOS, HAKSHASU (=BEDOUIN, NOMADS); ASIATICS (AMU). Some think they were most likely Semites, speaking a language of the West-Semitic type and came from Canaan, and by their conquest of Egypt made of it a dependency of Canaan; hence they fixed their headquarters in Northern Egypt so as to easily keep up communication with Asia. Others are of opinion that they were Amorites. They seem to have made a raid on Egypt about 2100 B.C., but did not establish themselves till about one hundred years later. The whole duration of the foreign dominion of the Hyksos and their descendants was, says Prof. Flinders Petrie, 511 years. They were then expelled from the Thebaid by Aahmes and driven into Tanis, which they were soon after

forced to leave and retreat into Syria, from which country they had originally come. The Jews are thought to be a late branch of the Semitic-Hyksos migration, who drifted down in later times from Haran to Judea. See Prof. Flinders Petrie's *Hyksos and Israelite Cities*.

HYMNS, BABYLONIAN. These were composed at different periods of time and written in different languages: Sumerian- and Semitic-Babylonian. They were addressed to the god or gods of the sanctuary in whose service they were used. Many of the hymns were employed as incantations, and were therefore considered sacred and verbally inspired. The inspiration lay in the words more than in the sense they conveyed, and therefore had to be recited quite correctly. Extracts from the following hymns to (1) the Moon-god of Ur; (2) to Bel-Merodach of Babylon; (3) "to any God," will show this:—

(1) "Father, long-suffering and full of forgiveness,
"Whose hand upholds the life of all mankind.
"In Heaven who is supreme?
"Thou alone, Thou art supreme.
"On earth, who is supreme?
"Thou alone, Thou art supreme."

(2) On New Year's Eve, at the Festival held in the Temple of Bel-Merodach at Babylon, the priest was ordered to go down to the Euphrates and bring up some of its water in his hand and enter into the presence of Bel and there

recite a long hymn in praise of the god, of which the following was the final prayer :—

"Shew mercy to thy city of Babylon, to E-Saggil thy Temple incline thy face; grant the prayers of thy people the sons of Babylon."

(3) The following is an extract from a long penitential psalm which is addressed "to any God" :—

"The heart of my lord is wroth, may it be appeased!

"May the God whom I know not be appeased!

"May the God I know and the God I know not be appeased!

"O Lord, my sins are many, my transgressions are great!

"The sin that I sinned I knew not.

"The transgressions I committed I knew not.

"The Lord in the wrath of his heart has regarded me, God has visited me in the anger of his heart.

"I sought for help and none took my hand,

"I wept and none stood at my side.

"I cried aloud and there was none that heard me!

"I am in trouble and hiding, I dare not look up!

"To my God, the merciful One, I turn myself, I utter my prayer.

"O Lord, look upon me, receive my prayer.

"O Lord, cast not away thy servant.

"The sins I have sinned turn into a blessing, the transgressions I have committed may the wind carry away!

"Strip off my manifold transgressions as a garment.

"O God, whom I know and whom I know not, seven times seven are my transgressions, forgive my sins!

"Forgive my sins and let me humble myself before thee!"

See S.R.A.B. and K.H.S.A.

IBI-SIN. A king of the Second Dynasty of Ur, about 2200 B.C.

INCARNATION, BABYLONIAN DOCTRINE OF. As with the ancient Egyptian, the incarnation of the deity presented no difficulty to the Babylonian mind. Man, on the one side, became a god in the person of the king; the gods, on the other side, became men. See p. 59.

INCARNATION RITUAL (INCANTATION). This was a formula and observance prescribed by the Babylonian priests for exorcising demons who were, it was thought, the causes of all sickness and suffering in this life.

Prof. Sayce is of opinion "that every great sanctuary had its own collection of incantations, which were added to from time to time. The older collections were modified in accordance with the requirements of the state religion; and the animism that inspired them accommodated to the orthodox belief, while new collections came in existence which breathed the later Semitic spirit, and were

drawn up under the supervision of the Babylonian priesthood."

Most of the older collections point to Eridu as the source from which they have been derived, though there were others, the origin of which is probably to be sought at Nippur. See S.R.A.B.; also Purification and Exorcism.

INDIA HOUSE INSCRIPTION. This is a fine stela of Nebuchadnezzar II., now at Whitehall, and cast of it in British Museum. It gives an account of the rebuilding of two great walls at Babylon and the building of a third very high wall on the east side of the city and other building operations undertaken by this king. See Nebuchadnezzar II.

INNANA. This goddess is identified with Ishtar in Sumero-Akkadian times, and the cult is known to have existed during the reigns of Lugal-anda and Uru-ka-gina, about 4000 B.C. See Tammuz.

INSCRIPTIONS, IMPORTANT, in British Museum.—

The Black Obelisk.

The Creation and Flood Tablets.

Memorial Tablet of Eannatum.

Bricks of Gudea, Merodach-Baladan I., Tiglath-pileser, Shalmaneser II., Sargon II. Sennacherib, Nebuchadnezzar II.

Boundary Stones of Nebuchadnezzar I., Melishikhu, etc.

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Cones of Ur-Bau, Gudea, and others.
Cylinder Seals.
Babylonian Chronicles.
Babylonian Spelling-books.
Tel el-Amarna Tablets.
Cylinders of Nabonidus, Cyrus, Sennacherib, Esarhaddon, etc.
Mace-heads of Sargon I., Eannatum, Manishtusu, etc. See Dr. Wallis Budge's very interesting and valuable *Guide to British Museum*.

IRAK. A district in North Babylonia.

IRAN or ERAN. The district between the Euphrates and the Ganges.

IRANIANS or ERANIANS. A branch of the Aryans living in Iran.

IRRIGATION OF BABYLON. In ancient days the whole country between the Tigris and Euphrates was a network of canals which carried the waters of these rivers on to the land. Breakwaters and sluice-gates controlled the rise and fall of the yearly inundations, thereby making this great valley the then world's granary. This system is now a vast ruin and the country a desert. Sir William Willcocks has lately made a survey of the country with the view to reorganise the system of irrigation and open up the ancient productive valley of the Tigro-Euphrates. See Addenda.

IS. See Hît.

ISHKUM-SIN. An ancient city in North Babylonia. Only one ruler is now known.

ISHME-DAGAN. King of Isin, about 2400 B.C. Some bricks are stamped with his name.

ISHME-DAGON. A patésis of Asshur about 1840 B.C.

ISHTAR (SUMERIAN). Ištar of the Semitic-Babylonians (? Hathor of the Egyptians). She is represented as (1) the Goddess of War; (2) the Mother-Goddess, with a child in her arms; (3) the Goddess of Love; and was the same as Ashtoreth. She was venerated at Nineveh and Sippar, also at Erech, along with Anu. She was identified by the Babylonian astrologers with the planet Venus, and became known in later times as "the Queen of Heaven." Terra-cotta figures of the goddess have been found at Telloh and elsewhere, and are now in the Louvre Museum. See Ninni.

GATE OF. Mentioned in the Great India House inscription, and was in the Procession Street of Marduk, which led to the Palace of Nebuchadnezzar. The gate was adorned with enamelled bricks on which remu and immense serpents standing erect were depicted. The recovery of this Ishtar Gate, in splendid preservation, has been achieved by the late German excavations on the site of Babylon.

LEGEND OF DESCENT TO HADES. Tammuz, the most beautiful of the gods and the youthful bridegroom of Ištaf, the Goddess of Love, was, in the flower of his youth, cut off and taken from the earth to Hades or "the land from which there is no return." Thither Ištar descended, and passing through the seven gates of the infernal regions appeared stripped, and helpless, before Eres Kigal, the goddess of the underworld, who caused the plague demon to smite her with many diseases and keep her imprisoned with the dead in "the house of gloom and thick darkness." There, seeking her beloved Tammuz, she remained till she was released by the order of Ea and returned to the world of light. See Epic of Gilgames.

ISIN. A Semitic kingdom of Babylonia. It was followed by the Dynasty of Larsa. An early dynastic tablet gives a list of sixteen kings (see K.H.S.A.), and proves that the Kingdom of Isin succeeded that of Ur.

The site of the ancient city has not yet been discovered, but it was no doubt in Sumer.

ISLAND OF THE BLEST. The place in the underworld where those who had the favour of the gods were after death admitted. Pir-Napištim (the Babylonian Noah) was carried there.

ISRAEL = Heb. "He who strives with God," or "God striveth," from the Ass.-Bab. form SAR-îLI, "Prince of God." The ancestors

of the Jews belonged to the North Semitic stock and probably to the Aramæan group who settled in the south and east of Palestine (*c.* 1900) under the name of "Israelites" in the time of Jacob, and later on in the days of the monarchy "Jews." Their language, Hebrew (called the language of Canaan), was one of the many of the Semitic family of languages. See p. 13.

PRE-MOSAIC RELIGION OF. See Abram, Religion, Temple.

IZDUBÂR. See Gilgamish.

JACOB. This name occurs many times in the tablets of the period of the First Dynasty of Babylon, under the forms of Yâkubu, Yâkubi, meaning, as Dr. Pinches explains, "he has supplanted." The longer form of the word Ya'Kubilu (=Jacob-el) is also met with, which means "God hath restrained." Jacob-el was the name of one of the kings in one of the three Hyksos dynasties. Some Egyptian scarabs have proved this. See p. 97.

JAH (JEHOVAH). See Yâh.

JEHU. On the Black Obelisk, "Jehu" (=Yâua), "the son of Omri" (=Khumri), is represented as giving tribute to Shalmaneser II. He was not "the son," but the destroyer of the house of Omri. He was "son" only as a successor to the throne of Omri the late king. He was

the son of Jeshosaphat and grandson of Nimshi. In the O.T. Belshazzar is spoken of as "son" of Nebuchadnezzar, when he was son of Nabonidus, who succeeded to the throne of Nebuchadnezzar.

JERUSALEM. Its old name was Jebus or Yebus (=Eb-usu, town of rest or safety). Its Semitic name was Uru-Salim (="city of safety"). See Abdi-Tâbu.

JEWS in BABYLONIA and ASSYRIA. Sargon, King of Assyria, carried into captivity 27,290 Israelites out of Samaria into Mesopotamia, and Nebuchadnezzar II. carried the Judaeans into Babylon, where they remained captives until released by Cyrus the Great (538–529 B.C.).

JOKHAH (UMMA). A very ancient city in Babylonia. It is now being excavated. Some ten of its rulers are now known.

JONAH=The Dove. Tomb of the Prophet. Nebi Yunas is at Nineveh. The ideogram for Nineveh contains the ideogram for a fish (nunu).

JOSEPH. The word appears in the tablets of the First Babylonian Dynasty as Yasup (="He hath added") and Yasup-ilu (="God hath added").

JOSEPHUS. The Jewish historian who lived in the first and second century A.D. He quotes from Herodotus and Berossus many events which are reported to have taken place in the histories of Babylonia and Assyria.

KADESH. On the river Orontes (Qodshu). A great stronghold of the Hittites in South-West Syria. Carchemish was their northern stronghold on the Euphrates.

KALA SHERGHAT. The modern name of the site of the old capital of Assyria. See Ashur.

KALDU=CHALDAEANS. See p. 42.

KALNE. A city of Nimrod in Shinar (=Nippur).

KAMBYSES I. and II. See Cambyses.

KARÂN. This river rises in the mountains of Elam and empties itself in the Persian Gulf.

KAS. The Hittite kingdom in Cappadocia, south of the Halys. This empire appears to have followed that of Boghaz-Köe after it was destroyed by Rameses III. about 1200 B.C.

KÂŠI. The Kusâ of the Assyrians.

KASSITES (Assyrian=KASHSHU, KOSSAEANS). A mountain race east of the Tigris and north of Elam. They invaded Babylonia about 1800 B.C. and ruled for 576 years. The names of thirty-six kings are now known.

KASSÛ=THE COSSAEANS, KASIANS.

KELEK. A raft made with inflated goat-skins and reeds; used on the Tigris and Euphrates and also on the near coast of the Persian Gulf where the water was shallow.

KENGI or KINGI. This was the old name of a district of Babylonia, probably the "Sumer" of the Babylonian inscriptions. The name in the Akkadian language signified "the country." The O.T. "land of Shinar," where the early "Eastern" emigrants settled in "the plain," was Kengi.

KERKHA. This river rises in the high ground in Elam and runs into the Tigris south of Susu, near which place it passes.

KER PORTER, SIR ROBERT. Visited Persepolis and Babylon in 1818 and made copies of inscriptions. He also published a book of his sketches, giving pictures of mounds, ruined walls, and inscribed bricks. His book excited the wonder and enthusiasm of the day, and rekindled zeal in the pursuit of Oriental learning and for systematic exploration in the recovery of the ancient civilisation of the Tigro-Euphrates valley.

KHABIRI (SA-GAS = Robber), "Confederates." The Tel el-Amarna Tablets have now proved who these were. They were not "Hebrews," as was supposed, but bands of Hittite *condottieri* who sold their military service to the highest bidder and carved out for themselves principalities in the south of Canaan. The Egyptian Government found them useful in escorting and protecting the trading caravans to Asia Minor and the Taurus region, and as long as their leaders professed themselves the devoted

STELA ENGRAVED WITH THE TEXT OF KHAMMURABI'S CODE OF LAWS.

To face p. 109.]

servants of the Pharaoh they were allowed to do pretty much as they liked. See S.A.C.I.

KHABUR. The name of a canal at Nippur, often called in the tablets Nar-Kabru, "the north river," which sometimes was confused with the Euphrates. The Habor of the Samaritan exiles. See O.T.

KHALDIA. See Chaldia.

KHAMMURABI, HAMMU-RABI or KHAMMU-RABI (=AMRAPHEL). The sixth king of a purely Semitic dynasty, who first occupied the throne of Babylon about 2100 B.C. The dynasty was of West-Semitic origin. Khammurabi was the son of Sin-Muballit. He was a great soldier and conqueror, also law giver and administrator, and has left us a "code of laws" of which a nearly perfect copy has been found at Susa by De Morgan quite lately. The original stele is in the Louvre, and a cast in the British Museum.

His "code of laws" is written on a block of diorite seven feet three inches high, with twenty-eight columns on one side with two thousand five hundred lines of inscriptions, and on the other side sixteen columns with one thousand one hundred and fourteen lines of inscriptions, with five more erased. The king is represented as receiving the laws from Samas, the Sun-god, who sits on his throne on a mountain-top and gives him a stylus with which to write them down.

The importance of the discovery of this code cannot be overestimated. The analysis of it is as follows: Khammurabi's life and reign, including his genealogy, nationality, the principal events of his reign, his letters, and the extent of his empire. The social grades recognised in the code are the aristocrat, the commoner, and the slave.

Class legislation is a feature of the code, including feudal landowners, professional men, and tradesmen. The code gives laws for the agriculturist and the merchant, including shipping, trade, and commerce; also laws for the temple properties and revenues, and the courts of ecclesiastical and civil justice. The laws regarding marriage and family life are very full and explicit. There are no laws which are simply ecclesiastical, like the Mosaic laws.

In the opening lines of this code Khammurabi speaks of Ea, the god of Eridu (identified with the mysterious fish-man Oannes) as "the Divine Lord of Law." The Code of Khammurabi is the oldest in the world. As a ruler Khammurabi was a benefactor to his country, and a lover of peace and order. He was the first king to unite the whole of the city-kingdoms in Babylonia, thereby consolidating the empire. As he says in the epilogue to his laws, "I am the King who rules among the Kings of the Cities." The British Museum possesses a large number of clay documents of the reign of Kham-

murabi, and one on which is his portrait. He was succeeded by his son Samsu-îluna, who followed closely in the footsteps of his great father. See K.L.B., also J.B.A.L.

KHANA. A kingdom on the west bank of the Euphrates. Its capital was Tirqa. The population was West Semitic or Amorite. Many old tablets have been discovered giving the names of some of its kings, amongst whom is one called "Isarlim" (or Israel), with the Babylonian equivalent "Isar-îlu."

KHARRAN. A Sumarian word borrowed by the Semites. It was the central city of Northern Mesopotamia, the land of Mittani. Its name ("the City of the Road") is derived from its being the centre to which all the roads crossing the Upper Tigro-Euphrates Valley converged. The city was closely associated with Babylonia, especially as early as the Kings of Ur (2500–2000 B.C.), and the Temple of the Moon-god there was affiliated with that of Ur. The temple was restored by Assur-nazir-pal and Shalmaneser, and later by Aššur-banî-pal, and it was destroyed in 606 B.C. by the Zabmanda or Scythians, and restored later by Nabonidus, 550 B.C.

It remained a centre of learning until after Mohammedan times, and many of the greatest physicians at the Court of the Caliphs came from Kharran. The population at that time was semi-

pagan and Christian, and hence a great study of Greek philosophy and science arose there. See Haran.

KHATTI = SYRIA, CAPPADOCIA, the land of the Hittites.

KHENDY. King of Egypt about Thirteenth Dynasty. A Syro-Mesopotamian intruder.

KHENZER. King of Egypt about Thirteenth Dynasty. He was a Babylonian, and his name appears on a tablet now in Paris. See Flinders Petrie's *Egypt and Israel.*

KHETA = HITTITES. They occur in Egyptian inscriptions as early as Amenophis I., who died 1423 B.C. They made a treaty with Rameses II. who was at war with them. Pentaur recorded the expedition into Syria and the conquest of the Hittites in his celebrated heroic poem depicted upon the wall of the Temple of Abu Simbel. On the monolith found by Prof. Flinders Petrie at Qurneh, Meneptah, the son and successor of Rameses the Great, says, "Kheta is at peace." See p. 95.

KHORSABAD (DÛR-SHARRUKIN = Sargon's Castle). A city in Assyria where Sargon II. had a splendid palace, which has been excavated by Botta and Place.

KHOSR. A river which flows through the city of Nineveh and runs into the Tigris.

KINGS of ASSYRIA. See p. 19.
of BABYLONIA and ASSYRIA. See p. 24.
of BABYLONIAN CITY STATES. See pp. 119, 204.
of EARLY BABYLONIAN STATES. There are some twenty-eight names of kings, known before *circa* 2200 B.C., when the first Babylonian Dynasty began. Uru-Kagina was King of Shirpurla about 4500 B.C., as a fragment of an inscribed alabaster vessel shows. All the tablets at this age and later are inscribed in archaic line-Babylonian characters which are semi-pictorial and belong to the Sumerian and other non-Semitic inhabitants of the country, from very early times. See K.B.C.
of EGYPT, BABYLONIAN. There were at least three kings of Egypt who were of Babylonian origin, and ruled in or about the Thirteenth Dynasty. See pp. 112, 214, also Addenda.
of ELAM. See p. 69.

KING-LISTS. In the British Museum there are tablets giving the names of the kings who ruled in Babylonia. They are grouped under "A" and "B"; both lists are early, but without date—perhaps in the reign of Ammi-Zadugga, about 2200 B.C. Then there are the chronicles in the reigns of Nabonidus and Darius the Great, which give much information.

KISH, KÊŠ, KIŠ (EL OHÊMIR). This kingdom of Kish was a very old one in Babylonia. This

city was the seat of the oldest Semitic dynasty in Sumer and Akkad. It was probably a centre of the cult of the Sumerian god Zamama before the Semites established their first permanent dynasty there. A cone of Entemena mentions (4500 B.C.) "Mesilim, King of Kish." The kings of Kish claimed the title of Nin-Marad, "Lord of Marad." Manishtusu was also a very early Semitic king of the city of Kish, which was situated on the ancient canal Shatt-en-Nil, and was almost a suburb of Babylon. The names of some thirteen early kings of Kiš are now known—Ûtug, Mesilim, Ur-zage, Sugal-tarsi, Enbi-Ishtar, Sharrukin, Manish-tusu, Uri-mush, Ashduni-erim, Manana, Sumu-ditana, Jawiam, Khalium (J.R.B.A.). Some scholars think there was also a city called Kish in Southern Babylonia, near Erech.

KOLDEWEY, DR. The head of the German Exploration at Babylon, 1905.

KOSSÆANS. Wild mountaineers who skirted the eastern frontiers of Babylonia. See Kassites.

KOUYUNJIK. See Nineveh.

"KUDURLACHGHAMAR, KING OF ELAM." Mentioned in late tablets of the Persian period giving accounts of the events which passed between the first and thirty-first years of the

reign of Khammurabi or Amraphel, and supposed to refer to Chedorlaomer. The Professor of Assyriology at Oxford has from the first held this opinion. The tablets were referred to at the Congress of Orientalists held at Geneva in 1894, and no publicly expressed objection as to the possible identification with Chedorlaomer was made. See Chedorlaomer.

KUDUR-MABUG="The Minister of the God Mabug." An Elamite. He was called by his son Eri-Aku "the father of the land of the Amorites." He lived about 2000 B.C.

KUDUR-NAKHUNTI. King of Susa about 2280 B.C. Made a raid in Babylonia and decorated his capital with the spoils of Erech. Amongst them was the statue of the goddess Nana, now in the Louvre Museum.

KUDURRU. Limit or boundary stones ("the ancient landmarks" of O.T.). The Roman "Termini" is the exact equivalent. These are the titles of rural properties given by the kings of Babylon to temples or individuals. The oldest in the British Museum is dated in the reign of Meli-Shipak, King of Babylon about 1200 B.C.; but the finest specimen of its class is that of Nebuchadnezzar I., King of Babylon about 1120 B.C. A great number of Kudurru have been found at Susa, and do not

differ from those of Chaldaea, and are without doubt imported from there. These ancient landmarks always conclude with imprecations against any person whatsoever who shall attempt to annul or curtail the privileges of the owner of the land, or abolish his immunity from taxation and compulsory military service by the destruction of the stone, or by sinking it in the river, or by burying it in the earth. "Cursed is he who removeth his neighbour's landmark," of the O.T. So the "Michaux Stone" in the Bibliothèque Nationale in Paris ends its warning to any one who should cause this stela or landmark of "raised stone" to be taken away from its original position in the field. "May the Great Gods cast upon him looks of wrath, may they destroy his strength, may they exterminate his race." Everywhere in the ancient East the sacred character of property was believed in, and the possession of the soil was always firmly secured by religion.

KÛFA. A city, west of the Euphrates and south of Babylon, where the caliphs lived. Old Arabic is called Kufic.

KÛFA, GOOFFA, or CUFA. A round boat of the Tigris and Euphrates, also a round basket made of reeds. These kufas were only used on the rivers and canals—not on the sea; keleks were used on the near and shallow coasts of the Persian Gulf; but it was the long, large rowing

boats with curved stem and stern which made the voyages to foreign ports, and they only hugged the shore and did not venture far out to sea. Ur is stated to have had such boats, and pictures of them are found incised on some ancient cylinders. See R.H.B.A.

KUTHA, now TEL IBRAHIM. A city of Northern Babylonia. A priest-city of great importance before the rise of the city of Babylon. Its chief god was Nergal, whose temple was called E-shid-lam. It was one of the cities conquered by Sargon of Assyria, whose inhabitants were deported to recolonise Samaria in place of the Israelites whom he exiled to Kutha and other cities in Mesopotamia. See O.T.

KUYUNJIK. The modern name for Nineveh. The mounds are 9000 feet in circumference. The site was first explored by Botta in 1842, and Sir Henry Layard succeeded him in the work. Rassam in 1853 discovered here the great library of Aššur-banî-pal with its numerous tablets, among which were the Creation and Flood Epics. See Nineveh.

LACHISH, LAKISU, now TEL EL-HESY. A city between Jerusalem and the coast of the Mediterranean Sea. The city was besieged by Sennacherib, King of Assyria, and fell in 682 B.C. There is a large sculpture in the British Museum representing Sennacherib sitting in state before

Lachish, receiving the prisoners and spoil of the city. The Tel was excavated lately by Prof. Flinders Petrie and Dr. Bliss, the latter of whom found in it one cuneiform tablet.

LAGASH (of the Babylonian Inscriptions) = SHIRPURLA, SIRPURRA, now TELLOH. Gudea, Patési of Lagas (2800 B.C.), gives minute details of the foundation of the temple of Nin-Sugir at Sirpurra, where statues and small teraphim figures of Bel, Ea, and the Fire-god have lately been discovered. Some thirty thousand tablets have been found at Sirpurra, dated in the reigns of the kings of the Second Dynasty of Ur, 2500–2300 B.C.; these are mostly in the British Museum, the rest at the Louvre, the New Imperial Ottoman Museum at Constantinople, and in the new and splendid museum of the University of Pennsylvania. See Girsu, Telloh, Sirpurra.

RULERS OF: Lugal-shag-Engur, Badu, Enhegal, Ur-Nina, Akurgal, Eannatum, Enannatum I., Entemena, Enannatum II., Enetazi, Enlitazi, Lugal-auda, Urukagina, Engilsa, Lugal-ushumgal, Ur-Babbar, Ur-e, Lugal-bur, Basha-mama, Ur-mama, Ug-me, Ur-Bau, Nammakhui, Ur-gar, Ka-azag, Galu-Bau, Galu-Gula, Ur-Ninsun, Gudea, Ur-Ningirsu, Ur-abba, Galu-Kazal, Galu-audul, Ur-Lama I., Alla, Ur-Lama II., Arad-Nannar. See K.H.S.A.

"LAND OF THE BOW." In Middle Babylonia.

LAND SURVEY. See Manistusu.

LANGUAGE of Babylonia and Assyria was a dialect of the great Semitic group, more closely allied to Hebrew Syriac and Chaldee than to any others. The characters used by the early Sumerians were pictorial. These in time gave place to a group of line characters, each of which had a picture origin. The picture signs were first drawn on stone, then on clay tablets which were dried in the sun or baked in an oven. Then came the cuneiform, or characters consisting of groups of strokes in the form of wedges placed horizontally. The characters were impressed upon the clay, while it was still moist, with an instrument of wood, bone, or metal, having a point of three unequal facets. This system of writing continued till 100 B.C. See Cuneiform; also King's *Assyrian Language* and *First Steps in Assyrian.*

MIXED. Babylon was the centre of a mixed population, therefore language was heard in great variety in it; hence the legend of the confusion of tongues through the Aramæan "balbel" (=confusion). See Babel.

LARSA or LASSAM (now SENKEREH), ELLASAR. An ancient Elamite city in Southern Babylonia. It was one of the two centres of the worship of the Sun-god Utu or Samas (the other being Sippar), and his Temple E-babbarra (="the divinely brilliant house") with its

seven-staged tower E-dûr-ana (or Bet-dûr-ili) was one of the most beautiful in the country. The Dynasty of Larsa was the third and last independent kingdom. Its rulers claimed the title of "King of Sumer and Akkad," as Ur and Isin had done.

LARSA, RULERS OF. Six of whom are now known.

LAWS of BABYLONIA and ASSYRIA (TÊRTU = Heb. TORAH). That there were very ancient "codes of laws" in Babylonia before the time of Khammurabi (2000 B.C.) there can be little doubt; but the actual date of the oldest code, much less the rise of law in Babylonia, is still unknown. Very early contracts exist which quote phrases which are no doubt extracts from some recognised early Sumerian code of laws.

Khammurabi is not the inventor of his laws, though possibly he did enact some of them. His great "code of laws" is rather a compilation, "built," as Dr. Johns says, "for the most part on other men's foundations." See Khammurabi.

LAYARD, SIR HENRY A. One of the first and most interesting explorers in Babylonia and Assyria. His work began in 1845, and continued for many years. His most interesting books, *Nineveh and its Remains*, and *Discoveries in the Ruins of Nineveh and Babylon*, read like

a romance. Most of the magnificent specimens of Assyrian art found by him are in the British Museum; among them is the great human-faced sphinx, declared by the Arabs, when discovered at Nineveh, "to be Nimrod himself!" and still the wonder and admiration of thousands.

LEGENDS, BABYLONIAN. Although no early copies of the text of the Creation Series have been yet found, this is not the case with other Babylonian legends.

Among the Tel el-Amarna Tablets, which date from the fifteenth century B.C., fragments of copies of two Babylonian legends were found—the one containing the story of Nergal and Eresh Kigal, and the other inscribed with a part of the Legend of Adapa and the South Wind. In Babylonia, also, fragments of legends dating about 2100 and 2200 B.C. have been discovered. Among these are the so-called Cuthaean Legend of Creation, and a new version of the Deluge Story, also five new fragments of the early Semitic legend of the Etanamyth, assigned to a period before 2200 B.C.

The evidence furnished by recently discovered tablets, with regard to the date of Babylonian legends in general, may be applied to the date of the Creation Legends. See King's *Creation Tablets*.

LENORMANT, FRANÇOIS. A French decipherer

who wrote a Sumerian Grammar in 1873. Up to this time no one had studied and translated the Accadian or Sumerian texts with the exception of Prof. Sayce, who, in 1870, published a small inscription of Dungi, thereby making a distinct advance in the study of Sumerian. Lenormant was also the first to discover the sacred literature of Babylonia and its threefold divisions.

LIFE AFTER DEATH. See Death.

LIL, LILU, LILITU, ARDAT LILI. A night spirit—a male or female ghost. The "Lilith" of the Jewish rabbis, and the "Jinn" of the Arabs to-day.

LIONS. "Big dog" in Assyrian. The lion of Babylon was the symbol of the god Marduk. There were two varieties — one without a mane and the other with one of thick black hair. They were very common in Babylonia and Assyria in early days, and were hunted by the kings and shot with bow and arrows, as the slabs of Aššur-banî-pal of Assyria (668–626 B.C.) prove. The British Museum has a long series of these sculptured slabs representing lion hunts, and the Louvre Museum has the beautiful glazed tiles from Babylon.

LIVER TABLETS. Tablets as early as Sargon of Akkad mention "Reports" of official

examinations of the liver and the result. A clay model of a sheep's liver (now in the British Museum) is covered with inscriptions. It was found, most likely, in the ruins of the temple or Marduk at Babylon, and dates from the reign of Khammurabi (2000 B.C.). Also several Omen school tablets from Ashur-banî-pal's library at Nineveh (discovered by Rassam) are now in the museum of the University of Pennsylvania. See Divination.

LOFTUS, W. K. Excavated in 1850 Warka (Erech) and visited Niffur, Ur, and a number of lesser sites never before visited by Europeans.

LUGAL-KIGUB-NIDUDU. The first known king or patési of the First Dynasty of Ur, about 3800 B.C.

LUGAL-MAGURRI. Patési of Ur and commander of the fortress, and founder of temple in honour of Gimil-Sin, "his god."

LUGAL-ZAGGISI. King of Erech about 4000 B.C. His kingdom was from the Persian Gulf to the Western Sea—the Mediterranean. Many inscribed vases of his have been found at Nippur by the American explorers. These prove him to have reigned shortly before Sargon I. (about 3800 B.C.). He was, we know, a contemporary of Urukagina, king of an early Babylonian state about 4500 B.C. He was the son of Ukush, Patési of Gishkhu. He

was King of Erech (Warka), and his title of "King of the World" seems to imply that he was victorious in many battles, but his kingdom seems to have been of short duration.

LURISTAN. A district north of Khurdistan.

MACE-HEADS. The British Museum has several of these objects dating back to the age of Eannadu, 4500 B.C., Sargon of Akkad, 3800 B.C., Manishtusu, 3000 B.C., etc. The use of these objects is still unknown. They were inscribed in the Sumerian language, and dedicated to some god or recorded the dedication of a temple. They were generally made of marble or limestone.

MAFK = The Land of the Malachite — that is, the Peninsula of Sinai. The turquoise mines in the Maghâreh valley were known and worked by the kings of the First Egyptian Dynasty, about 5000 B.C. See Prof. Flinders Petrie's *Researches in Sinai*—a most interesting and valuable book.

MÂGAN (MAFK). The ancient Babylonian name for the eastern and southern parts of Arabia. Narâm-Sin carried his arms into the Sinaitic Peninsula, 3750 B.C. An alabaster vase with the name of Narâm-Sin refers to this. This vase unfortunately was lost in the Tigris, but

the inscription on it had been copied by Sir Henry Rawlinson, who found it. The Astrological Tablets also assert that Narâm-Sin made a warlike expedition to a district of Mâgan. We know also that Ur-Nina, King of Lagash, got timber for building temples from Mâgan, and so did Gudea of Lagash. See Melukha.

MAGIC. The art of magic and study of astrology was from a very early period believed in and practised by the dwellers in the valley between the Euphrates and Tigris; and it certainly exercised considerable influence over their lives, and formed a part of their religious system.

The very name "Chaldaean" became synonymous with "Magician." A very large number of Astrological Tablets have been found, which give us full information regarding the art. The heads of the astrological profession were men of high rank and position, and their office was hereditary. Their words were regarded with reverence and awe by the king and his subjects. They observed the position of certain stars, the moon and sun, in order to cast horoscopes. The magi, or wise men of the N.T., were reported as saying, "We have seen His star in the East." They also interpreted dreams and derived omens from the movements of birds and animals, and from eclipses and earthquakes. Magic

was divided into two heads—black and white, either spoken or written. There were charms and incantations, and what was called "the power of the name" and "the power of the book." See *The Reports of the Magicians*, etc., by Mr. R. C. Thompson of the British Museum.

MAGICIANS = Astrologers, soothsayers.

MAKLU = "Burning," because the recital of certain of the magical formulas was accompanied by the burning of various objects which were cast into the fire. These tablets are eight in number, and belong to a series of "Magical Reports" like the "Surpu." See Magic.

MANDA = Nomads of Kurdistan. Medes who conquered Nineveh and threatened Babylon in the time of Nabonidus.

MANEH. See Weights.

MANISHTU-SU or MANISHTJ-IRBA. A very early King of Kish or Kis and Lord of Marad. An obelisk of his has lately been found by De Morgan at Susa. It is a text of some sixty-nine columns written in Semitic Babylonian. He was contemporary with Urukagina.

MAPS, BABYLONIAN. The British Museum has an ancient tablet on which is a map of the world,

showing the ocean surrounding the world and marking the position of Babylon on the Euphrates; the mountains at the source of the river; the country of Assyria; the district of Bit-Iakinu in Southern Babylonia; and the swamps at the mouth of the Euphrates. Also another map inscribed with a part of the city of Babylon, and marking the position of the great gate of the Sun-god. Lately a very early inscription has been found which is stated to be copied in the Neo-Babylonian age "from an ancient document," containing a description of the world, with an accompanying map as it was known to an early Babylonian tourist, who probably lived about the age of Khammurabi, about 2000 B.C.

MARAD, now TELL-IDE. A city of Kish, mentioned on the obelisk of Manishtu-su. The kings of Marad claimed the title of Nin-Marad—"Lord of Marad."

MARDUK. See Merodach.

MARTU. Sumero-Akkadian equivalent of Amurru (=Amorite). The land of the Amorites was the land in the west (=Syria).

MASPERO, DR. G. Professor of Assyriology at the College of France, and author of many standard works on Babylonia and Egypt, including a *Guide to the Cairo Museum*, of

which he is the respected Head and Chief as well as of the Department of Antiquities in Egypt.

MEDES, MANDA, MADAA. Nomads of Kurdistan.

MEDIA. The country east of the Tigris. Its ancient capital was Ecbatana.

MEDIATION, DOCTRINE OF. This idea of mediation, like the consciousness of sin, the conception of repentance, and the exercise of priestly absolution—must all be traced to Babylonia, where they were essential features of Babylonian religion. On the earliest seals the priest is represented as acting as a mediator between the worshipper and his god; and it is only through the priest that the layman can approach the deity and be led into the presence of the god. The magician of ancient days was the predecessor of the priest, who became the vicegerent of the god. The deified king or pontiff took the place of the god on earth, and therefore, as his adopted son and representative, acted in the god's place. See S.R.A.B.

MEDITERRANEAN, THE, was called "the Sea of the Setting Sun," or "the Western Sea."

MELI-SEKHU. The father of Merodach-Baladan. An inscription of his was found at Susa, dating about 1400 B.C.

MELUḪA (? MALACHITE). The ancient Babylonian name for Western and Northern Arabia, in which the mountain range, including the two highest peaks, Horeb (=mountain of glowing heat), and Sinai (=mountain of the god Sin), are situated. See Sinai.

MEMORIAL TABLETS. See Tablets.

MENTU were the inhabitants of the Sinaitic Peninsula, as known to the Egyptians.

MERODACH, the Hebraised form of MARUDUK or MARDUK. He was identified with the gods Ninip, Bel, Nebo, Sin, Shamas, Rimmon, and many other deities, and as time went on Marduk or Merodach became synonymous with the word "ilu" (=god). His name was so sacred that the more devout avoided using it more than was necessary, so submitted the name of some other deity identified with him. A similar example is found in the O.T. in the utterance of the Hebrew Yahveh, though in this case it was an utter prohibition to pronounce the holy name. He was originally believed to be the son of Ea of Êridu (Ašari), of whose will he was the interpreter, and who became the Bêl-Merodach of Babylon. He was called the Champion of light and order, the Protector of man, the Lord of life the King of the heavens (Jupiter), "the Good Shepherd, pasturing the gods like sheep." The origin

and derivation of his name is unknown. He is now supposed to represent the Nimrod of the O.T. and the Belus of Damascius paraphrase. He was the defeater and annihilator of Tiâmat, the Spirit of Evil (Satan, "the accuser").

A small representation of Marduk, which was found by the German expedition at Babylon, shows the god clad in majestic glory, with mighty arm and large eye and ear symbolic of his sagacity. At his feet is the vanquished dragon (Tiâmat) of the primeval ocean. The Procession Street of Marduk was also found paved with large slabs of stone, on each of which was inscribed a prayer of Nebuchadnezzar, concluding with the words, "O Lord Marduk, grant long life." In an ancient Sumerian inscription with a Semitic-Babylonian translation, Marduk (=Bel) is mentioned as "the Creator of the world."

A free translation of the text is as follows :—

"The deep had not been created.

"Êridu had not been built.

"All lands were sea.

"Marduk laid a reed (symbol for god) upon the face of the waters.

"He formed dust, and poured it out upon the reed.

"He formed mankind.

"He formed the beasts and cattle of the field.

"He created the rivers, and the forests and the lands.

" Their names he declared to be good."

See S.R.A.B., also D.B.B., " Bel and the Dragon."

MERODACH-BALADAN. There were three kings of the first Babylonian Empire of this name.

MESILIM. Son of Manishtu-su, King of Kish. There is a macehead of his in the British Museum. " Mesalim " is mentioned on the obelisk of Manishtu-su as " his son."

MESOPOTAMIA. A district situated between the Euphrates and Tigris, including the whole of Babylonia. The Seleucidæ gave it this name.

METALS. Silver and copper are spoken of in the early inscriptions. Magan or Sinai supplied both, while Milukha or Midian had its stores of alluvial gold.

MINEAN KINGDOM. Was in South Arabia in 2000 B.C. See Dr. Edward Glaser's *History and Geography of Arabia,* published in 1890 at Berlin. See p. 81.

MITTANI = The River Lands. The upper part of the Tigro-Euphrates Valley, first known through the Tel el-Amarna Tablets of Tushratta, King of Mittani. This kingdom originally included the whole of the Steppe of Mesopotamia, including Nineveh, and the district called by the Assyrians " Musri," as well as a part of Cap-

padocia as far as the Taurus. Harran was probably the capital of the kingdom. The Mittani were a branch of the Hittites. See p. 95.

MOABITE STONE or MESHA INSCRIPTION. Discovered by Klein at Dibon in 1868. It is now in the museum at Constantinople. The original paper squeeze taken by Klein before it was damaged by the Arabs is now in the Louvre Museum.

MONEY, BABYLONIAN. From the earliest times the employment of copper, gold, and silver, for the purpose of exchange, was practised among the Chaldaeans. Silver was the chief medium in all transactions, and also formed the standard value of all things bought or sold. Gold and copper were also both used. These precious metals were melted into small unstamped ingots, and their weight tested in the scales at each business transaction. The ingots for exchange were known by the name of the weight to which they corresponded. The shekel weighed half an ounce. Sixty shekels made a mina, and sixty minas a talent. Payment was also made in corn as well as metal. In money transactions, "to weigh" was understood to mean that payment was in metal, whereas if the payment was in grain, the expression used would be "to measure."

The interest charged on all loans was very

high; twenty per cent. being sanctioned by the ancient laws of Sumer.

MONGOL. There was an early Mongolian civilisation in Southern Chaldea, prior to 4000 B.C.

MONOTHEISM in BABYLONIA. In any treatment of the religious beliefs of the Semitic-Babylonians, says Mr. King, the existence of the Sumerians cannot be ignored, for they profoundly influenced the faith of the Semitic invaders, before whose onslaught the empire fell. The religious beliefs of the Babylonians cannot be rightly understood unless at the outset this foreign influence is duly recognised. Prof. Sayce has shown that the tendency to Monotheism existed in Babylonia, and could the Babylonians have blotted out the past history of their country which prevented the rise of anything like Monotheism, it might have ended in the worship of but one God. But it was impossible to break with the past, and the past was bound up with Polytheism, and with the existence of great cities, each with its separate god and sanctuary, and the minor divinities who revolved round them. As it was, the language of the later inscriptions sometimes approaches very nearly that of the Monotheistic. For example, the prayer of Nebuchadnezzar to Merodach, and many early prayers to the Moon-god of Ur, who is called

"Supreme in heaven and earth, omnipotent and Creator of all things."

Dr. Pinches has also shown that the chief divinities of the Babylonian pantheon are resolved into forms of Merodach, and, by depriving them of their attributes and power, tended to reduce them into mere angel-ministers of a supreme god. He says, "It will probably not be thought too venturesome to say that the Monotheism of Abram (about 2000 B.C.) was possibly the result of the religious trend of thought in his time." See articles Sin, Merodach.

MOON GOD. See Sin, Nannar, Akhu.

MORALS of the BABYLONIANS and ASSYRIANS. If we are to believe Herodotus, they were very low and debased. Under a cloak of religion the most extreme licentiousness was allowed and practised, both in public and private.

MOSUL, MÛSUL, MOSSOUL. A town on the Tigris, 800 ft. above the sea. It is 300 miles from Baghdad and 800 from the Persian Gulf. The Nestorians here claim to be descendants of the old Assyrians.

"MOUNTAIN OF THE SUNSET." Was guarded by a scorpion man and his wife. Sabitum, the princess of the place (the lady of Saba), "sat

upon the throne of the sea, and acknowledged that Gilgames was more than a mere man, and allowed his right to seek his ancestor beyond the river of death." See Gilgames Epic.

MUGHEIR, MUKAYYAR (=The Place of Bitumen). The modern name of Uru, or Ur. It is situated on the west side of the Euphrates, between the river and the Arabian hills, about five miles from Abû-Shahrein.

MULLIL, or the OLD BEL of ÊRIDU, who, with Anu and other gods, brought the Deluge.

MURASHÛ, SONS. Bankers and brokers of Nippur in the time of Artaxerxes I. and Darius II. (464–445). Seven hundred and thirty tablets were found at Nippur in the ruins of the American Minion Bank by Dr. Haynes. See Egibi.

MURU. A city in South Babylonia (ADDU), which was the original seat of the worship of Hadad. The site is still unknown.

MUSEUMS. The most important for Babylonian and Assyrian treasures are — the British Museum, the Louvre in Paris, the new Berlin Museum, the Imperial Ottoman Museum at Constantinople, the Museum at the University of Pennsylvania.

MUSRI was the land to the north-west of Syria, beyond the Euphrates. See Mittani.

MYTHOLOGY, BABYLONIAN INFLUENCE ON HEBREW. The Hebrew narratives of the Creation were ultimately derived from Babylonia, and were not inherited independently by the Babylonians and Hebrews from a common Semitic ancestor. The local Babylonian colouring of the stories, and the great age to which their existence can be traced, extending back to the time of the Sumerian inhabitants of Mesopotamia, are conclusive evidence against the second alternative. Creation legends, similar to those of Babylonia, had existed among the Hebrews for centuries before the Exile. The many points of identity between the Hebrew and Babylonian versions of the Creation prove the early period at which the borrowing from Babylonian sources must have taken place, and the striking difference between the Biblical and the known Babylonian versions of the legends prove that the Exilic and post-Exilic Jews must have found ready to their hands ancient Hebrew versions of the stories, and that the changes they introduced must in the main have been confined to details of arrangement and to omissions necessitated by their own more spiritual conceptions and beliefs. See Epics.

MYTHS, BABYLONIAN AND ASSYRIAN. "Religion

BAKED CLAY CYLINDER OF NABONIDUS, KING OF BABYLON FROM B.C. 555 TO 538, IN WHICH MENTION IS MADE OF NAZÂM-SIN, THE SON OF SARGON I, WHO IS STATED TO HAVE REIGNED ABOUT B.C. 3750.

To face p. 137.]

has its mythology as well as its theology," says Prof. Sayce, "and sometimes the mythology has a good deal to do with moulding or even creating its theology. The myths of Babylonia were intimately connected with the worship of its gods. They embody religious beliefs and practices; they contain allusions to local cults; and, above all, they not infrequently reflect the popular conception of the Divine." The literary epics of ancient Babylonia are but the final stage in the literary development of the tales and myths of which they are composed.

The British Museum has a large collection of mythological tablets from the Royal Library at Nineveh, including the story of the Eagle, the Serpent and the Sun-god, and the Etana legend, the legends of the gods Zū, Ura the Plague-god, the Fox and the Sun-god, the story of Gilgamesh, etc.

NABONIDUS or NARBONIDOS, NABU-NA-ID (= Nabu is Glorious). King of Babylon 555–538 B.C. He was a great antiquary and restorer of temples, but a bad ruler. He left the charge of his kingdom and command of his army almost entirely to his son Belshazzar. Many inscriptions of the reign of this king exist, and we are able, says Dr. Pinches, to gain from them an excellent idea of the state of the country and the historical events of this important period. The name and

position of his father is uncertain. The Babylonian Chronicle in the sixth year of his reign gives us an account of the operations of Astyages, King of the Manda (Medes), against Cyrus, King of Anshan, and its disastrous results; for he was made prisoner, Ecbatana sacked, and the spoil brought to Anshan. In a cylinder inscription Nabonidus tells us how he was unable to carry out the instructions of his god Merodach, revealed to him in a dream, to restore the Temple of Sin at Harran, owing to the strength of the Median forces, and how the god had predicted that in three years' time they would be no more. He spent most of his time in Temâ, planning his antiquarian researches, and recording what he had done and found. His great delight was to excavate in the foundations of a temple for the records of earlier kings which he knew to be there, and to read the texts he there discovered, and comment upon them. There are twelve baked-clay cylinders of Nabonidus in British Museum found at Ur and other Babylonian sites giving full details of his temple building and restorations. He describes himself as "the Great King, the Mighty King, the King of the World, the King of Babylon, the King of the Four Quarters of Heaven and Earth, the Patron of E-Sagil and E-Zida." He states that before his birth the gods Sin and Nergal had assigned to him a royal destiny.

He gives full details of his searching for and finding the foundation stones of the old temples at Ur, Larsa, Agade, and Sippar, many of which his predecessor, like Kurigalzu and Nebuchadnezzar, Kings of Babylon; and Esarhaddon, King of Assyria, had sought for in vain. His most important finds were monuments of Burnaburiash and Khammurabi, Kings of Babylon (about 2000 B.C.), discovered at Larsa in the restoration of the temple of the Sun-god Shamah; and the inscriptions of Sargon I. and Narâm-Sin his son, Kings of Babylon (about 3800 B.C.), found in the foundations of the temple of E-barbarra at Agade; and the inscription of Narâm-Sin, the original founder of the temple of the Sun-god at Sippar, which he tells us "had not been seen for 3200 years," thereby giving us some correct idea of the date of Sargon I. of Akkad. By neglecting to perform the ceremonies and temple processions of the gods for some years, he fell into disfavour with the priesthood, and by their influence with the people as well, which in time led to his downfall, and the end of native rule in Babylonia. The following is an extract from a tablet of Nabonidus, in which he prays to the god Sin, the lord of the gods of heaven and earth, who dwelt in heaven :—

"And set thou the fear of thine exalted godhead in the hearts of my people that they sin not against thine exalted godhead and

let them stand fast like the heavens. And as for me, Nabonidus, the King of Babylon, protect thou me from sinning against thine exalted godhead and grant me graciously a long life; and in the heart of Belshazzar, my first-born son, the offspring of my loins, set the fear of thine exalted godhead, so that he may commit no sin, and that he may be satisfied with the fulness of life." [P.O.T.]

The Babylonian Chronicles for his seventeenth year of Nabonidus give a full account of the revolt at Akkah, Sippar, and Babylon, and how Cyrus entered the capital "without fighting." Nabonidus fled to Borsippa, but afterwards yielded to Cyrus, who gave him Carmania to dwell in, and there he died.

NABOPOLASSAR, NABÛ-ÂBLA-USUR. Probably a Chaldean general of the last King of Assyria, Aššur-banî-pal, and first king of the last Babylonian Dynasty. He, with Cyaxares, King of Media, invaded Assyria in 609 B.C. He was father of Nebuchadnezzar II., and was one of the greatest kings who had ruled in Babylon. He was the founder of the new Chaldian Empire.

NARÂM-SIN. The son of Sargon of Accad. He reigned about 3750 B.C. "A stela of victory," bearing an inscription of Narâm-Sin, has lately been found at Susa by M. de Morgan, besides other inscriptions now in the museum of the

Louvre, which prove that he made many military expeditions, including one against Magan (the Sinaitic peninsula), where he defeated the lord of that region. His successor to the kingdom of Accad was Bingani (? his son), who was also a Semite, but Sumer remained Sumerian, and there were probably Sumerian Dynasties again after the Sargon Dynasty, ruling both Akkad and Sumer. The West Semitic Dynasty, beginning with Sumu-abi, was preceded by the Semitic Dynasty of Isin with sixteen kings for 225½ years, and the Sumerian Dynasty of Ur with five kings for 117 years, making together 342½ years; but the gap between this and Bingani is still unfilled. Further explorations will no doubt supply the missing links.

The date of Narâm-Sin's reign is by some scholars considered proved by the cylinder of Nabonidus, now in the British Museum, but others disagree on this important point. Further research will no doubt settle the question.

NAARAIM, NAHARAINA, MITANNI. A district in Northern Mesopotamia, between the rivers Euphrates and Orontes, the "Musri" of Assyrians (=Mesopotamia); the Aram-Naharaim of the Hebrews, the Naharina of the Egyptians, and also the Khattina ("the Hittite land") of the Assyrians.

NAHR-MALKA = Royal River. A canal between the Tigris and Euphrates.

NAHR-SHARRI. A famous canal in Babylonia connecting the Tigris with the Euphrates.

NANNAR = Illuminator (AKHU). The name of the Moon-god of Ur (Sin), and who was known at Haran by the Semitic name of Nannar, of which place he was the patron deity. The cult of the Moon-god was one of the most popular in Babylonia. He was a male deity, and had the chief seat of his worship at Uru, the Biblical "Ur of the Chaldees." The Mountain of Sinai and the Desert of Sin both bear his name. The spouse of Sin or Nannar was Nim-Uruwa, "the Lady of Ur." He is thought to be identical with Anu, as he is called "Great Anu," "the Lord," "the Prince of the Gods," "who in heaven alone is supreme." He was also "Father Nannar," "Lord of Ur," "Lord of the Temple Gis-nu-gala," "Lord of the shining crown." He is also said to be "the mighty steer, whose horns are strong, whose limbs are perfect, who is bearded with a beard of (the colour of) lapis-stone, who is filled with beauty and fullness of splendour." See Sin.

NAPIR-ASON. Queen and wife of King Ountash-Gal, 1500 B.C. There is a fine standing statue of her in the Louvre Museum.

NEBO, NABU (=The Prophet or Teacher). The God of learning. He was the interpreter of the will of Merodach. His great temple (E-zid= the everlasting house), where he was worshipped, was at Borsippa, which is quite close to Babylon or Babel. Its tower or Ziggurat is thought by some to be the Tower of Babel. See Borsippa, also Merodach.

NEBUCHADNEZZAR I. or NEBUCHADREZZAR (Babylonian=NABÛ-KADURRI-USUR). King of Babylon about 1135 B.C. He was probably the sixth king of the Dynasty of Isin. He seems to have been a brave general and good ruler, though he was unsuccessful in his attempts to conquer Assyria. In an inscription he is called "Sun of his land, who makes his people prosperous, the protector of boundaries."

NEBUCHADNEZZAR II. Son of Nabopolassar, King of Babylon, 604–561 B.C. He was a great builder and restorer of temples and cities, especially at Babylon and Borsippa. The India House Inscription gives a full list of his works at Babylon. His new palace, the hanging gardens, and the restored Temple of Bel were his pride; and there is hardly a temple in Babylonia where bricks have not been found bearing the stamp of Nebuchadnezzar, the son of Nabopolassar. He died 561 B.C., leaving his crown to his son, Evil-Merodach. Nothing has yet been discovered in the many

documents of his reign which have been found regarding his dreams, the golden calf which he is reported to have set up in the plains of Dura, or his sudden illness. His inscriptions and tablets show him to have been a man of considerable strength of mind, and one who was pious, and an intense lover of his city and country. "His prayers, addressed to Merodach (=the "God"), rise," says Prof. Sayce, "almost to the height of a passionate faith in the absolute goodness and mercy of God." The following is an extract from them: "O Merodach my lord, the Wise-one of the Gods, thou art from everlasting, lord of all that exists. I the Prince who obeys thee am the work of thy hands, thou hast created me and hast entrusted to me the sovereignty over multitudes of men; as my own dear life do I love the height of thy court; among all mankind have I not built a city of the earth fairer than thy city of Babylon? Let me love thy supreme lordship, let the fear of thy Divinity exist in my heart and give what seemeth good unto thee, since thou maintainest my life." See S.R.A.B.

NERGAL. The God of Death, War, and Disease. He was worshipped at Cuthah.

NIEBUHR, C. Visited the ruins of Persepolis in 1765 and copied a large number of inscriptions. In 1765 he also visited Hillah, which he identified with the city of Babylon. He also visited

the mounds near the Tigris opposite Mosul, and identified the site of Nineveh.

NIMROD = NIN-MARAD (Lord of Marad). The O.T. "son of Cush." Thought by some to be the same as Bel Merodach, the word coming through the old form of Marad. This identification is confirmed by the curious fact revealed in the Epic, that Gilgames was a native of Marad, and thus, in the opinion of some Assyriologists, we have an additional proof tending to confirm his identity with Nimrod. But others say he had nothing to do with Gilgames. The "mighty hunting before the Lord" refers to the fight between Merodach and Tiamat, the great dragon of chaos and disorder, whom he entrapped, conquered, and slew; thereby winning the throne of the Kingdom of Heaven, and laying the universe under an everlasting debt to him. See P.O.T., also "Cush."

NIMROUD, NIMRUD (=CALAH). Twenty miles south of Nineveh. Explored by Layard. See Calah.

NINÂ. The Goddess of Nineveh. Also a division of Lagash, a city in South Babylonia. See Ishtar.

NINEVEH (Fish-City), NINA, NINUS, now KUYUNJIK. A very ancient city which became the great capital of Assyria. It is not known by whom or when it was founded, but it was in

existence at least 3000 B.C. It fell in 607 or 606, when it was taken by the Manda or Medes, and in 401 B.C. was forgotten, when Xenophon encamped under the shadow of its ruins, and knew not what they were! Botta, the French Consul at Mosul in 1842, was the first to begin excavations at Nineveh; and Layard succeeded him in 1845, and his active assistant Rassam, in 1853, discovered the library of Nineveh with its multitude of clay tablets.

The destruction of Nineveh and downfall of the Assyrian Empire was, according to a Stela of Nabonidus (now at Constantinople), wrought by the vengeance of Merodach, the god of Babylon, on account of the besieging of his city by Sennacherib. Diodorus Siculus relates that there was a legend (according to an oracle) that Nineveh could not be taken until the river became its enemy. The Hebrew oracle of Nahum is much in the same strain. The "overrunning flood," the Khosr, swollen by rains, and being very rapid in its current, carried away a portion of the wall; "the gate of the river was opened," the besiegers, led by Arbaces the Scythian, gained an entrance into the city "and the palace is dissolved," the king Sin-shar-ishkun raised a funeral pyre, mounted it, and perished in the flames. Thus the great Assyrian Empire, which less than fifty years earlier had been the most powerful nation of the then known world, came to an end. See Cyaxares.

NINGIRSU. The chief god whose temple was at Shirpurla (Lagash) in the time of Gudea. See Zū.

NINIP. The god of war and destruction, identified with Merodach. He is mentioned in the Flood Story. His title in ancient myths is "Warrior" and in astrology he is identified with Saturn. His worship and temple were originally at Nippur. He was a god who dwelt in the mountains amid the storms and hurricanes and was also the god who held the two "Tablets of Laws and Destiny." He resembled in many ways the "Jah of Sinai." His symbol was the double-headed raven or, later, the eagle. Aššur-nazir-pal (885 B.C.) dedicated his newly-built temple at Calah to him. The god was represented as a bull with a man's head and bust, having also large wings.

NIN-LIL. A goddess whose temple was at Nippur and whose name is on a door socket of Ur-Engur, King of Ur. She was the consort of En-lil, and later on became the consort of Marduk of Babylon.

NINNI. A goddess whose temples (E-anna) were at Erech and Sagash. The bricks of Ur-engur, 2500 B.C., mention her. She was probably the same as Ishtar.

NIPPUR, NIFFUR (? CALNEH). A very ancient and important city in Northern Babylonia and the oldest centre of the god Bel, the remains of whose temple (E-Kur) has been found and explored by Drs. Peters and Haynes of the University of Pennsylvania Expedition. Thousands of tablets, anterior to 2000 B.C., have been found and are being deciphered by Prof. Hilprecht and Dr. Clay, and other American scholars. See Dr. Peters' *Nippur*.

RULERS OF. Only some five rulers are now known.

NISROCH=ASSHUR. The great god of the Assyrians. See Ashir.

NITOCRIS. A Queen of Babylon, mentioned by Herodotus and also in tablets of Cyrus II. She was, perhaps, the mother of Nabonidus, and of Egyptian descent. She is not to be confounded with the Queen Nitakert of the sixth Egyptian dynasty (3347 B.C.) mentioned in the Turin Papyrus and Manetho.

NITSAR, NIZIR (now ROWANDIZ). The mountain in North-east Assyria, on which, according to the Deluge tablets, the ark grounded. It was in the country called Lulubi or Luluwi by the Assyrians, and Lulu in the Vannic inscriptions, which is made the equivalent of the Assyrian Urartu, the Hebrew Ararat. See Ararat.

NOAH of the O.T. history of the Flood is represented in the Babylonian Epic by Pir-Napištim or Xisuthros (Deukalion of the Greeks). He was a worshipper of Ea (=Yau =Jah) of Êridu, and his faithfulness to the worship of the old deity was repaid by Ea, warning him of the coming flood and thus saving his life. There are two cylinder seals in the British Museum which are supposed to represent the Chaldaean Noah in the ark. See Xisuthros.

NOMADS. Wanderers, shepherds, like the Bedawy of to-day. "Land of Nod" or Nomads (=the Desert) or "No man's land."

NOWAWIS, now ABU-SHAHREIN, both Arabic names for Êridu. On the eastern edge of the Arabian Desert on the west side of the Euphrates. See Êridu.

NUMKÊ. See Elam.

NUSKU. See Gish-Bar.

OANNES. The god Ea, who, according to Berossus, came out of the Persian Gulf, and was represented under the symbol of a "fish-man." See Ea.

OBELISK, BLACK, of Shalmanezer II. in the British Museum. See Jehu.

ODORIC. A wandering friar, who, in 1320 A.D., visited Persia and Persepolis. He has been called "the first voice in the dark," because out of "the dark ages" he saw that "light from the East" must come by knowledge of the past, which could only be got by education and freedom of thought.

OFFERINGS, BABYLONIAN. See Sacrifice.

OMENS. The Babylonians predicted events from the moon, sun, stars, clouds, storms, earthquakes, eclipses, births, and many things in nature.

Among the tablets found in the royal library of Aššur-banî-pal at Nineveh were many series of documents which relate exclusively to the astrology of the ancient Babylonians; who in turn had borrowed it, with modifications, from the Sumerian. Among these was the series which was commonly called "the Day of Bel," said to have been written in the time of Sargon I. (3800 B.C.). The profession of deducing omens from daily events reached to a pitch of great importance in the last Assyrian Empire. The heads of the astrological profession were men of high rank and position, and their office was hereditary. Under the chief astrologer were a number of officials. The reports of the Mesopotamian astrologers prove, says Mr. R. C. Thompson, that the writers deduced omens

from all the celestial bodies known to them; but it is clear that the moon was the chief source from which omens were derived—the shape of the moon's horns, halos both of the moon and the sun, and eclipses of the moon and sun.

A number of omens were derived from the entrances of planets into the signs of the Zodiac, and the influence of the stars in the various sections of it was thought to be very considerable. See T.R.M.A.

OMRI. The "Humri" of the Black Obelisk, who was founder of a dynasty of Israel which Jehu (Yaua) overthrew. "The land of the House of Omri" or "the land of Omri" = Northern Kingdom, hence the mistake of the Assyrian scribe in calling Jehu "the son" of Omri.

ONAGER. A kind of wild ass, like a mule, found in Persia and Babylonia.

OPIS = UPÊ = GISH-BAN. A town on the Tigris in Northern Babylonia (Seleucia), where Cyrus the Great gave battle to "the son of the King" (*i.e.* Belshazzar, the son of Nabonidus), which ended in the utter destruction of the Babylonian army and the death of the Crown Prince, its commander-in-chief. Site of the city uncertain. Only one ruler, Zuzu (about 2950 B.C.), as yet known.

OPPERT, PROF. JULES. Excavated at Birs Nimroud in 1852, and found rich treasures of art and of inscriptions which were loaded on rafts to be floated down the river to Bassorah. Owing to "sheer carelessness and mismanagement" the rafts were overturned, and the whole of the collections of Oppert (and also Place's, from Khorsabad) were lost in the river.

ORIGIN of DEATH. The Babylonian legend of "Adapa and his journey to the sky" and that of "Etana and the Eagle" are attempts to explain the existence of Death. They are like, and yet unlike, the O.T. story. Adapa, the son of the creator Ea (of Êridu), was endowed by him with wisdom and knowledge; but the gift of immortality had been denied him. Anu, the god of the Sky, offered him the food and water of life, but Adapa refused it by the command of Ea, so remained mortal, and it was never in his power again to eat of the tree of life; but for his refusal of the food of immortality, Ea bestowed upon him dominion and power, and he became the father of mankind. See S.G.L.

ORNAMENTS and JEWELLERY. Necklaces made of gold or precious stones were common. The kings are often found wearing one in the form of a Maltese cross, which, like the Egyptian Ank, was the symbol of life. Seals and finger

rings, often inscribed or engraved with the figures of beasts, birds, reptiles, palm branches, and a number of mystic symbols—bracelets and chains of gold were worn, and girdles of bronze and other metals. Charms made of gold, silver, and other metals were commonly worn by all classes of the people.

ORONTES. A river in Northern Syria, mentioned in 876 B.C. by Aššur-banî-pal, King of Assyria, and many other kings.

OX, WILD (RE'ÊM=URUS). It is depicted in bas-relief at the gates of Ishtar (in the ruins of Babylon), through which the Procession Street of Marduk led. These wild beasts were often hunted by the kings, not only of Babylonia, but also Egypt, when they came north on an expedition. They were, in old days very common, like the onager, but both are now almost extinct.

PALACES of the kings of Babylonia and Assyria have been found at Khorsabad, Telloh, Babylon, Nineveh, and Ashur.

PALESTINE (from the Hebrew and Aramaic root "palash"=emigrants). Syria and the Sinaitic Peninsula were Babylonian provinces in the time of Sargon of Akkad, 3800 B.C. The name of Palestine is due to a late Greek extension of the meaning of Philistia, and applies to the

eastern Mediterranean coast from the Hermon southwards. The Egyptian name for Palestine was " Kharu."

PALM. This tree was very common in Chaldaea and produced almost everything required by the people for food and clothing.

PANTHEON, BABYLONIAN and ASSYRIAN. The belief of a divine power or spirit in all nature was the foundation of all ancient religions, which developed by degrees towards a concentration of the divine power or spirit in supernatural beings. The origin of the gods of Babylon was the same as other ancient religions, namely, personifications of the forces of nature. The gods, and not the result of natural laws, were believed to be the authors and controllers of the various phenomena of the world. The cult of the sun, moon, stars, the power that shows itself in vegetation and that which is seen in the power of water and tempest, each one had its own peculiar deity who had its own city which was especially devoted to its worship. See Cults.

PARADISE = PARDÊSU (the domain of the god Esu). A garden or fertile tract of land, Eden. " Holy Grove of Êridu."

PARSU = PERSIA.

PARTHIAN or FIRST GRÆCO-PERSIAN EMPIRE.

It lasted four hundred years. Its capital was Ctisiphon, on the Tigris.

PASARGADÆ, now MESHED-I-MURGAB. Cyrus the Great had a palace there, and was buried in a monumental tomb near by.

PATÉSI. Priest-king, governor (Iššaku in Assyrian=chief), or vassal-king of small states in Babylonia before the time of Khammurabi, who united the whole country under one capital—Babylon.

PEHLEVI. A dialect of the old Persian language. The Pehlevi inscriptions are written in a script which is considered to be derived from a Semitic alphabet, perhaps the Syriac.

PENNSYLVANIA, UNIVERSITY OF. An expedition to Babylonia was organised by the public-spirited gentlemen of Philadelphia and work commenced at Nippur in February 1889. Since then, digging has gone steadily on, conducted by Messrs. Clark, Pepper, Peters, Haynes, and Hilprecht. The result of this systematic excavating has been most successful, and many thousands of inscribed objects, and inscriptions, which cover a period of over five thousand years, have been discovered. The work is still in progress. The all-important work of systematic excavation in Chaldaea is not only carried on by the Americans, but also

by the French, Germans, and even the Turks (!), and supported not only by private contributions, but by the State. England is the only country of note that now does nothing worthy to be called "systematic excavation" in the cradle-land of the Bible; neither does she give a shilling out of the State purse to support any work of excavation in either Chaldaea or Egypt!

PERSEPOLIS. The capital of ancient Persia (Parsua), captured and partly destroyed by Alexander the Great. A large number of inscriptions have been found there during the last hundred years. They generally are in three languages, namely, in Persian, Neo-Susian, and Babylonian. Rich, who visited the site in 1821, gives a graphic account of the ruins. The Louvre Museum is rich in Persian texts of Darius and Xerxes from Persepolis.

PERSIAN GULF silts up at the rate of a mile in seventy, sometimes thirty, years. The Tigris and Euphrates, as one river, now flow into it. It is unknown when they joined together. See Êridu.

PERSIAN INSCRIPTIONS are cut on the rocks of Mount Elwend, near Hamadân, and the Rock of Behistun, and other places.

PERSIAN KINGS of BABYLON. Cyrus II. was the

first, and began his reign in 538 B.C. He was followed by his son Cambyses II., who was succeeded by his kinsman Darius, followed by his son Xerxes and grandson Artaxerxes. There were eleven kings in all. Darius III. (Codomanus) was the last, Babylonia being conquered by Alexander the Great in 331 B.C.

PETERS, REV. DR. J. P., of New York, was the Director of the 1888–1897 expedition to Nippur; and the author of *Nippur*, a most interesting book on the work.

PIR-NAPIŠTIM (the Chaldaean Noah). This name has been read in various ways, but it now appears, according to the newly-discovered Deluge tablets found at Nippur, and others in the British Museum, to be the true reading. The name apparently means "the seed of life," or "living seed."

PLACE, VICTOR. A French architect of great skill, and Consul at Mosul about 1852.

PLAGUE-GOD. Tablets inscribed with legends concerning this Babylonian god are in the British Museum. All the ravages of disease were believed to be his handiwork. Some of the tablets have holes bored in them for a cord to pass through and allow them to be hung up at the entrance of a house to keep off the plague.

POETRY. There are many examples—such as the acrostic psalms of Babylon and the penitential litanies of Chaldaea, the hymn to Nebo, the hymn from Ur, the hymn of Khammurabi, the epics of Gilgames, etc. See Sayce's Gifford Lectures.

POPULATION, THE PRIMITIVE, OF BABYLON. It was called Akkadian by Hincks, Sumerian by Oppert. They spoke an agglutinative language, similar to that of the Turks, Finns, and Japanese, and were the founders of Babylonian civilisation in the Tigro-Euphrates Valley.

POSTAL SERVICE. This probably was originated by Sargon of Akkad (3800 B.C.), and in the early days of the first Babylonian dynasty there was a regular system, and letters were probably carried from city to city by "messengers," and a special service of swift runners was no doubt established for bearing the royal letters and dispatches from one place to another.

PRAYERS. We have handed down to us some Babylonian prayers, such as a prayer "to any god," prayer of Nebuchadnezzar II., prayer of Nabonidus, and the beautiful "Evening prayer to Bel." The Nippur Library, excavated by the University of Pennsylvania, has supplied a large number of ancient tablets

of prayers dating from the first Babylonian dynasty. See Hymns.

PRIEST-KINGS = PATÉSIS. The temples were served by an army of priests. At the head came the patési or high priest who, in the days of Babylonian history, performed the functions of a king ("sarru"). But the patési was essentially the vicegerent of the god. The god delegated his powers to him and allowed him to exercise them on earth. It was the doctrine of priestly mediation carried to its logical conclusion. Only through the priest could the deity be approached, and in the absence of the deity the high priest took his place. At Babylon the divine rights were conferred by an act of adoption; the vicegerent of Bel, by "taking the hand" and becoming the son of the god, acquired the right to exercise his sovereignty over men. From the outset the Babylonian monarchy was essentially theocratic; the king was simply the high priest in a new form. But with the rise of Semitic supremacy, the king himself became a god. The vicegerent had taken to himself all the attributes of the deity, the adopted son succeeded to the rights and powers of his divine father. The patési ceased to be the king himself, and became instead his viceroy and lieutenant. Wherever the supreme monarch had a governor who acted in his name, he had also a representative

of his divine authority. There were high priests of the gods on earth as well as of the gods in heaven. Every great sanctuary had its chief priests, with a high priest at their head; under them were a large number of subordinate priests and temple ministers. See S.R.A.B.

PRIESTESS. The priestess was distinct from the seeress, and in the list of temple accounts from Nippur they are carefully distinguished in the list of officials. Notwithstanding this, some priestesses acted as prophetesses, especially those attached to the temple of Ishtar.

PRODUCTS of CHALDAEA, were corn, wool, wine, and oil. The land was very rich and most productive in old days, and would be so now if cultivated and cared for by an enlightened Government.

PROPHETS = ASTROLOGERS-MAGI. See Seer.

BABYLONIAN (ASIPI). Constituted a class by themselves. In some respects they resembled the prophets of Israel, but in others they differed. The Babylonian prophet was the interpreter of the wisdom of Ea and the revealer of his counsels. He was not an astrologer, but an interpreter of the will of heaven, and one who counselled or foretold the destinies of men. The "Holy of Holies"

in the great Temple of Babylon, where Bel (= the Lord) uttered his oracles, was known as "the house of prophecy." See Ea.

PROPHETS, COLLEGE OF. We are told that it was "by order of the College of Prophets" (isipputi) that Aššur-banî-pal purified the shrines of Babylon after the capture of the city, in order that its "wrathful gods and angry goddesses" should be "appeased by prayers and penitential psalms" and that the daily sacrifices in the temples might be offered once more. See p. 158.

PROPHETESSES. The employment of women in the temple services was peculiarly characteristic of Babylonia. It was a woman only who was privileged to enter the secret shrine of Bel-Merodach at Babylon. Unmarried women were consecrated, not only to Ištar, but also to the sun-god, and, like the priests, formed a corporate community. In the lower world of Hades—the home of the black art—there were said to be female, as well as male, soothsayers.

PUL = PÛTU = TIGLATH-PILESER IV., KING of ASSYRIA, 729 B.C. How it was that this king got the name of Pûlu, says Dr. Pinches, is not known. The name only occurs in Babylonian documents. It may have been his official name in Babylon, or it may have been

his original name, or it may have been given him by the compiler of the Babylonian Canon of Kings as a scornful expression, as the word may be read either bûlu or pûlu and means "the wild animal."

PURIFICATION. The association of bodily cleanliness with godliness was always a prominent feature in the primitive religion of the old world. The Babylonians, Egyptians, and Hebrews made a great point of it. The old Sumerian washed his hands and cleansed his body with the pure spring water of the holy city of Eridu, in order that all the evil that is in his body and mind may be done away with. The same idea is seen in later times in the religious ritual of other nations and cults, not only ancient but modern. Purification was not only confined to water, there was also purification through fire. The purification ritual of the Hebrews as regarding cleanliness, as given in the priestly code of the O.T., clearly proves its descent from the primitive idea associated with "taboo," meaning "an unclean condition." See Incantation.

QUDESH = KADISH, on the river Orontes. A city of the Hittites, frequently mentioned in the wars of the Egyptian kings.

QUE = EASTERN CILICIA. This district is mentioned in the wars of Sargon II., King of Assyria.

RAB-SARIS. An official title for an Assyrian court dignitary or military officer.

RAB-SHAKEH. An official title for an Assyrian military officer, who probably acted as interpreter to the army.

RAMMAN-NIRARI I. King of Assyria, 1350 B.C.

RASSAM, HORMUZD (died 1910). A descendant of the old Chaldaeans, and Sir Henry Layard's chief lieutenant. In 1852 he began to excavate at Kuyunjik, under Sir Henry Rawlinson, where he found the Palace and Record Chamber of Aššur-banî-pal, in which were hundreds of tablets; and amongst them the Epics of the Creation and Deluge. He was also the finder of the cylinder-inscriptions of Nabonidus at Abu-Habbah; and elsewhere an inscription accompanying a portrait of Khammurabi.

RAWLINSON, SIR HENRY. Born 1810, and in 1833 went to Persia, with other British officers, to reorganise the Persian Army. It was while engaged in this work that his attention was drawn to the inscriptions on the rocks of Mount Elwend at Hamadan, which he copied with great care in 1835, and began his work as a decipherer of cuneiform, and, as time went on, became one of the most successful. His greatest and most valuable work was the copying of the great inscription of Darius, on the

Rock of Behistûn, in the years 1835 and 1837. This was a task of immense difficulty and actual risk of his life owing to its position, but he not only overcame it so as to take copies of all the inscriptions, but also to take squeezes of the whole lot. In 1846 he published his *Memoirs on the Ancient Persian Inscriptions*, and so attained an imperishable fame in Oriental research. See Behistûn, Hincks, Cuneiform.

REEDS in Babylonia grew to an immense height by the canals and rivers, and were filled with an extraordinary variety of birds. A bas-relief in the British Museum shows men on horseback, riding through a bed of reeds, which rise to a considerable height above their heads.

RE'ÊM, RÊMU, URUS=THE WILD OX (not the antelope, leukoryx), which was very common in Babylonia and Assyria, the hunting of which was a favourite sport of the kings. It was a powerful, fierce-looking animal, with strong curved horns, and endowed with immense bodily strength, and was therefore a very dangerous creature. The Ishtar-gate in Babylon was adorned by Nebuchadnezzar with enamel bricks, on which rêmu were depicted. See *Babel and Bible*.

REHOBOTH-IR. One of the cities of Nimrod in Aššur, mentioned in the O.T., but of which nothing is at present known for certain.

RELIGION of the BABYLONIANS and ASSYRIANS. The theology of the Tigro-Euphrates Valley, as far as it is known to us, is an artificial product. It combines two wholly different forms of faith and religious conception. One of these was overlaid by the other at a very early period in the history of the people, and the theological beliefs of Sumer received Semitic interpretation. But the Semite, though he moulded the old religion of Babylon, could not transform it altogether. The Sumerian element in the population was never extirpated, and probably remained comparatively little affected by the Semitic official influence. For a full account of this subject, see Prof. Sayce's Gifford Lectures, delivered in 1902; Dr. Pinches' *Religion of Babylonia and Assyria*, and Mr. King's (of British Museum) *Babylonian Religion*, also *Religious Belief in Babylonia and Assyria*, by Prof. Morris Jastro of the University of Pennsylvania.

RESEN. One of the cities of Nimrod in Aššur, mentioned in the O.T., but of which nothing is known for certain.

RESURRECTION, BABYLONIAN and ASSYRIAN BELIEF IN A. The horizon of the Babylonians was, speaking generally, bounded by death. Their thoughts were fixed on this world, not like the Egyptians—on the next. No trace of mummification is found in Babylonia, though

"a corpse being anointed for death" is met with on a tablet; and the old Babylonian hymns describe "Asari, or Merodach," as the god "who raises the dead to life." Cremation seems to have been the usual practice. Theories about the future, regarding an invisible world and a second life, had no interest to the practical character of the Babylonians. The small clay cone, recently acquired by the British Museum, seems to be an exception to this. The inscription entreats that "whosoever shall find the coffin in which the cone is enclosed, may leave it in its place and do it no injury," and concludes with this blessing on the finder: "May his name continue to be blessed in the world above, and in the world below, may his departed spirit drink clear water." See S.R.A.B.

RICH, C. J. Born in 1787. He had an extraordinary gift for language, which he loved to cultivate and make the most of in life. At the age of twenty-four he was appointed the President of the East India Company, at Baghdad, and in 1811 made his first visit to the ruins of ancient Babylon, and at once there was awakened in him a new passion, which grew year by year. He set to work with pick and spade on the mounds of Babylon, and published his report thereof. Then in 1820 he visited the great mounds of Nineveh, and the following year went to Persepolis. All the inscriptions he had secured came to

London, and he has the honour of being the first collector of antiquities for the British Museum (if not for Europe). In 1848 a case three feet square enclosed all that was then known of Assyria and Babylonia! Now see Dr. Wallis Budge's *Guide to the Babylonian and Assyrian Antiquities!!*

RIMMON = HADAD (God of the Air). He is identified with Merodach as "Rimmon is Merodach of rain." In the Flood Story it is stated "Rimmon thundered in the midst of it"—a dark cloud. See pp. 90, 129.

RÎM-SIN = RIM-AKHU. An Elamite ruler of the dynasty of Larsa in the time of Khammurabi and Samsuiluna his son (about 2000 B.C.), who defeated him and overthrew his "Kingdom of Sumer and Akkad" and firmly established the first Babylonian dynasty. Some scholars consider him to be the Arioch of O.T. See pp. 15, 119.

RITUAL of the BABYLONIANS and ASSYRIANS. There are many points of similarity between the Babylonian ritual and arrangements of the Temple and that which existed among the Israelites. For a full and interesting account of this subject, see Prof. Sayce's Gifford Lectures.

RIVERS of BABYLONIA. Four rivers originally,

the Tigris, Euphrates, Karûn, and Kerkha, flowed into the Persian Gulf. See the seals of Ea. The Babylonian river which went out of Eden and which parted and became four heads was the Gulf of Persia, known then as "the salt river," into which four rivers from the north ran.

ROADS of CHALDAEA, THE. Were the rivers and canals on which all the ancient cities and towns were situated, and were the means of social and commercial intercourse throughout the Empire.

ROCK of BEHISTÛN. See Behistûn.

RUM-SIN. See Rîm-Sin.

SABATTU, Semitic for SABBATH, is derived from the Sumerian SA "heart" and BAT "to cease or rest." "A day of rest for the heart." The Sabbath rest was essentially of Babylonian origin. Sabattum is the equivalent of a Sumerian "the day" *par excellence*. Babylonia was the home of astronomy and of the sacredness of the number seven, due to the fact that there were seven planets, so that a seventh-day Sabbath was natural there. "The seventh day is a day dedicated to Merodach and Zarpanit. It is a lucky day and a quiet day (Sulum). The Shepherd of mighty nations (*i.e.* the King) must not eat flesh cooked at the

fire or in the smoke. His clothes he must not change; white garments he must not put on. He must not offer sacrifice. The King must not drive a chariot, he must not issue royal decrees. In a secret place the seer must not prophesy. Medicine, for the sickness of his body, he must not apply. For making a spell it is not fitting." The chief difference in the Babylonian and Hebrew institution lay in the subordination of the Sabbath to the festival of the "New Moon" among the Babylonians. There was no Sabbath on the first day of the month, its place was taken by free-will offerings to the moon. See Sayce's *Religion of the Babylonian.*

SABITU. A princess who helped Gilgamesh. See Epic.

SACRED BOOKS of BABYLONIA and ASSYRIA. "It was," says Prof. Sayce, "Mons. Lenormant who first discovered this sacred literature and drew attention to it and characterised its several divisions. Every organised religion has its sacred books. They bind a religion to its past. In matters of controversy appeal can be made to them as the ultimate authority." Babylonia possessed an organised official religion, so had its sacred books. They differed essentially from the sacred books of ancient Egypt, which were intended for the guidance of the disembodied soul in its journey through

the other world. The old Egyptian lived for the future life rather than for the present; the interest and cares of the Babylonian, on the contrary, were centred in this present life. The other world was for him a land of shadow and darkness. It was in this world that he was rewarded or punished for his deeds, so what he needed from his sacred books was guidance in this world, not in the world beyond the grave.

The sacred books of Babylonia fall into three classes :—

First. The so-called magical text or incantations, the object of which was to preserve the faithful from disease and mischief; to ward off death and to defeat the arts of the witch and sorcerer.

Second. Hymns to the gods.

Third. Penitential psalms.

In the older incantations the gods of the official cult are absent, and their place is taken by the spirits (zi) or ghosts (lil) of early Sumerian belief. The oldest incantations which have come down to us are considered to have been composed at Eridu, in the days of its Sumerian animism. Magic, which in ancient times had taken the place of religion, was in later times taken under the protection of the State, and became part of its religious system. See S.R.A.B.

SACRED CHARACTERS of the Numbers THREE and SEVEN. See pp. 181, 199.

SACRIFICE, BABYLONIAN. In the Eleventh Tablet of the Gilgames series, containing the story of the Flood, we read that Ut-Napištim (the Babylonian Noah) on coming out of "the ship" after the subsidence of the waters, poured out a libation and made an offering to the deity on the peak of the mountain (Nizir), and "the gods smelled a savour, the gods smelled a sweet savour, the gods gathered like flies over the sacrifice." Babylonian sacrifices were of many kinds—human, domestic animals, first fruits, incense, etc.

Human sacrifices, and especially of infants and the first-born of man, were in the early days of Babylonian history (as in all ancient religious systems of the old world) included among the sacrifices deemed acceptable to Heaven.

Prof. Sayce long ago asserted this, and the evidence of archæology has proved that he was right.

The Stela of the Vultures of the time of E-annatum, Priest-king of Shirpurla (5000 B.C.), represents to us a sort of wicker-work cage filled with captives who are waiting to be put to death by the mace of the king. And in Egypt and Palestine recent excavations have also abundantly proved this. In the former country foundation-sacrifices have been discovered on old temple sites, and in the latter country human remains have been found under the walls of Gezer and Taanach. At the former site, under the "High Place," were

discovered a cemetery of infants buried in jars. In later times, human sacrifices ceased to be practised and the human victim was replaced by an ox or sheep. This was and is the case with all savage communities throughout the length and breadth of the world where civilisation and education have taken the place of ignorance and superstition. See Flood Story.

SAIDU. An ancient city in Babylonia.

SAMSU-ILUNA. The son of Khammurabi and his successor to the throne of Babylon. He left a son Abêshu, who attempted to crush the growing power of "the Country of the Sea," but did not succeed.

SANCTUARY of the GODS. In ancient times the "Sanctuary of the Gods" in Babylonia and Assyria represented the dwelling-place of a god. Among the Semites the "sacred stone," which was in its earliest stage considered to be the god himself, became either in the form of an altar, or in the form of an image of man or beast, a representative of the deity. The "sacred stone" converted into "an altar" became "the house of the god," the deity being represented by the stone. The temple, therefore, was not only "a house" for the deity in which prayer could be offered, but also "a home" for the worshipper as well as the deity. See Temple.

SARDANAPALOS. See Aššur-banî-pal.

SARGON (SHARGANISHARRI of AKKAD). King of Babylon about 3800 B.C. He was son of Dati-En-lil and the founder of the first Semitic Empire in Western Asia. His Empire extended from the Persian Gulf to the Mediterranean Sea, besides the Island of Cyprus. There is a tablet in the British Museum inscribed with a legend concerning his birth and infancy. Having been brought forth in secret, he was put by his mother into an ark of reeds, smeared with bitumen, which she set floating on the river Euphrates. Akki, a water-carrier, found the child and reared him, until the goddess Fehtan, having seen him, loved him, and made him king over the land. The O.T. story of the child Moses (=Heb. "drawn out of the water"; Egyptian MESU="child") is very similar to the Babylonian legend. In both cases the mother of the child placed the ark or basket of reeds containing the infant on a river (Euphrates and Nile), and the finder of the child brought him up as their own son, who, when he was grown up, became a great leader of people and founder of a Semitic kingdom. Many inscriptions of his reign have been found at Nippur, Tello, and elsewhere. They include bricks, door sockets, and cylinders. His son, Narâm-Sin, who added Elam to his already large kingdom, succeeded him. The British Museum has inscribed objects of Sargon's

reign, including the important Astrological Tablet relating to events therein. The early date of 3800 B.C. as stated by Nabonidus, the last King of Babylon and clever antiquary, to be the correct one according to the foundation deposits of the Temple of E-Babbara at Sippar, which he himself found and read, is believed by many to be the right one. They base their opinions on the fact that other dates given by him are proved from other sources to be correct ("Khammurabi," for instance, who is now known to have lived about 2000 B.C.), others dispute this, and arguments for the reduction of Sargon's date are brought forward; but the eminent Assyriologist, Mr. King of the British Museum, says in his most valuable and highly interesting book, *Egypt and Western Asia* (p. 186), "We may accept the date (3800), given by Nabonidus for Sargon and his son Narâm-Sin as approximately accurate, and this is the opinion of the majority of writers on early Babylonian history."

The quotation referred to is found in an inscription of Nabonidus on a large barrel cylinder which was found with others at Sippara in 1881 by Rassam and is now in the British Museum. It reads "the foundation stone of Narâm-Sin which no King before me had found for 3200 years, (this) Shamash the Great Lord of E-barra showed to me."

Many are still of the opinion that the recent explorations at Niffer fully corroborate the

early date of Sargon of Akkad, but others are now inclined to alter their former opinions and to think that a somewhat later date may prove more accurate. Sumerian rulers of states before Sargon of Akkad are as yet not known so far as their names and number have come down to us, but there were possibly kings (as opposed to the patésis) of Lagâs and Kis.

Lugal-Zazzesi and probably Alusarsid were pre-Sargonic, and some others of doubtful date. Sargon of Akkad, who was the son of Itti-Bel, claimed to be of royal family and so to have inherited the kingdom by right. It is quite possible there was an historical foundation of some sort for the birth-legend. See Akki.

SARGON, KING of ASSYRIA (722–705). He formerly was Tartan in the Assyrian Army (the Arkeanos of Ptolemy). He seems to have been of a very overbearing nature, and to have been continually at war with his neighbours. He was the besieger of Samaria, and in 721 B.C. he reduced the capital of Israel and deported 28,000 Samaritans to Assyria. He was probably assassinated by one of his soldiers, and his son Sennacherib succeeded him.

SARZEC, E. DE. Excavated Telloh in 1877 in a very systematic way and his results were good in consequence.

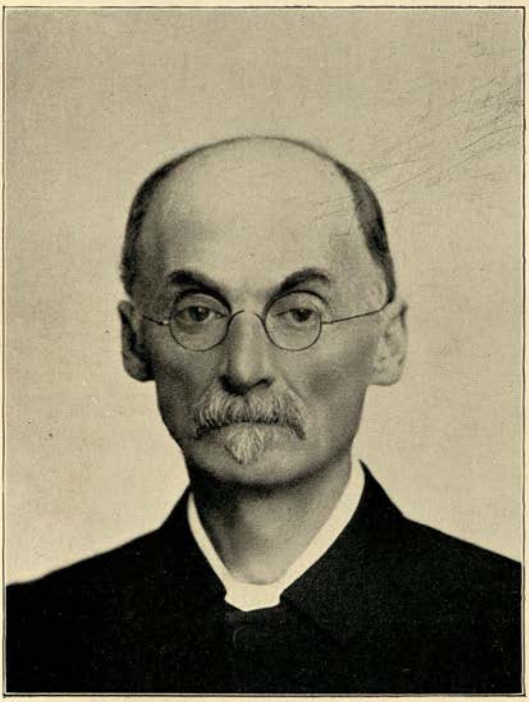
SASSANIAN or SECOND GRÆCO-PERSIAN EMPIRE, from A.D. 227–641.

SAYCE, THE REV. DR. A. H., of Queen's College, Oxford. Professor of Assyriology at Oxford. The well-known Oriental scholar, and author of many highly interesting, popular, and scientific works on the history and language of the old nations of the Near East. He is one of the original founders of the Biblical Archæological Society, and is an active member of many learned societies in England and abroad.

SCAPE-GOAT. The Babylonian prayed to Merodach that his sins might be carried away by a bird or fish; and the ritual of the Temple ordered that "a goat" (sikku) was to be driven into the desert so that it might carry away with it the sins and sickness of those who let it loose. The O.T. Azazel was the scape-goat of a later age.

SCHIEL, FATHER V., of Paris. An eminent Assyriologist; more especially known for his decipherment of the inscriptions found at Susa.

SCHOOL-BOOKS of ANCIENT BABYLONIA. A quantity of copy-books, spelling books, and arithmetic books with complete multiplication tables from one to sixty, were found at Nippur by Drs. Peters and Haynes. The British Museum



Elliott & Fry. *Copyright.*

A. H. Sayce.

[*To face p. 176.*

Museum has many tablets of this class, found at other places in Babylonia.

SCORPION MEN. Creatures with men's heads and bodies of scorpions "guarded the gateway of the sun" in "the region beyond the river of death." In the ninth book of the Epic of Gilgames there is a full description of these mythical creatures.

SCYTHIANS (MEDES). According to Diodorus Siculus, Nineveh fell into the hands of the Scythians under Arbaces (Cyaxares of Herodotus), their king, in 607 or 606 B.C.

SEA OF THE EAST. The Persian Gulf was known by this name in ancient times.

SEA-LANDS. The country bordering on the Persian Gulf (mat tamti). Fourteen kings are now known.

SEALS. Cylinder in British Museum. The most important are the following: Sargon of Akkad, Ur-Engur, Darius, (supposed) "Temptation," "the Flood," "Marduk slaying Tiamat," Gilgames and Ea-bani. There is a very fine collection of these in the New Museum in Berlin.

SECOND DYNASTY of BABYLON. This Dynasty overlapped the end of the First and the begin-

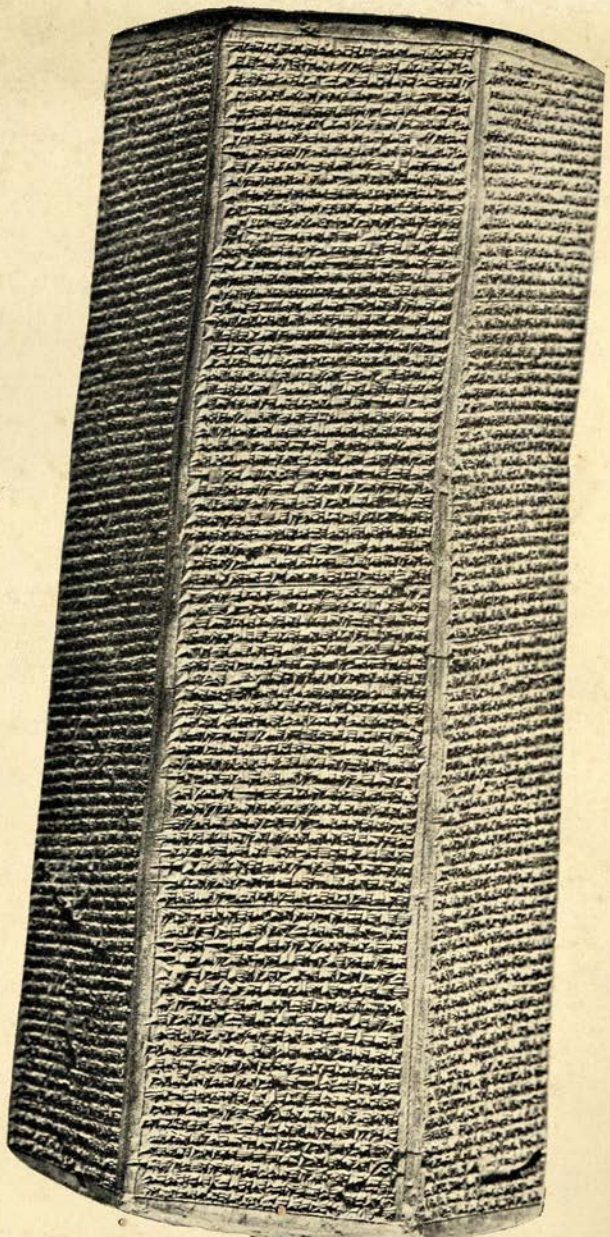
ning of the Second Dynasty. There were eleven kings of this Dynasty, which lasted three hundred and sixty-eight years, beginning with Iluma-ilu, who was contemporaneous with Samsu-iluna, the son of Hammurabi, and ending with Ea-gamil. See K.C.B.K., also First Dynasty.

SEER, SEERESS (Babylonian SABRU), was distinct from the prophet, who was "the speaker" who declared the will of the gods, or the fate that was decreed for man. The seer, through visions and trances, revealed the future, made known to him or her.

SELEUCIA was a city on the Tigris, founded by Seleucus, the favourite general of Alexander the Great, and who became the ruler of the Eastern Empire known as the "Seleucid era" in 312 B.C., which lasted a hundred and fifty years. The Seleucidae were Syrians.

SEMIRAMIS = Assyrian SUMMU-RAMAT. The Queen of Ninus, the alleged founder of Nineveh, as mentioned by Diodorus and Herodotus. She is thought by some to be the queen of some king of the first Babylonian Dynasty. See Summuramat.

SEMITES. The original home of this great race was, it is thought, Northern or Central Arabia, probably not far from the lower Euphrates.



CYLINDER OF SENNACHERIB (B.C. 1705—681) GIVING AN ACCOUNT OF HIS INVASION OF PALESTINE, AND THE SIEGE OF JERUSALEM IN THE REIGN OF HEZEKIAH, KING OF JUDAH.

[*To face p. 179.*

They were certainly of nomadic origin, and the first of all the Semitics to form fixed settlements were the Babylonians. It is in Northern Babylonia that the Semite is first heard of with certainty. Sargon of Akkad was the first Semitic ruler. The Sabaeans, Minaeans, Chaldaeans, Assyrians, Aramaeans, Canaanites, Hebrews, and Abyssinians were all Semites by descent. The Semites believed in a god, in whose image man had been created. They worshipped the Baalim or lords, who were like the men whom they protected and whose creators they were believed to be.

SEMITIC LANGUAGE. The parent Semitic language, says Prof. Sayce, is lost, but it must have stood to the Semitic languages as Latin stands to the Romanic languages. The primitive Semites were illiterate. Semitic-Babylonian cuneiform was borrowed from the Sumerians.

SENKEREH. See Larsa.

SENNACHERIB. King of Assyria 705–681 B.C. Son of Sargon. By the light thrown on the life and character of this, the greatest of the kings of Assyria, by a new cylinder lately bought by the British Museum, we now know that he was the builder of Nineveh, its palaces and fortifications, a work he completed in eight years. His first campaign was to Baby-

lon, which he entered, and seized all the treasures of Merodach-baladan. He made expeditions also to the mountain land of the Kassû, and other tribes, including the Khatti of Northern Syria. He tells us how he removed Sidqaia (=Zedekiah), king of the city of Isqalluna (Askelon), and brought him to the land of Aššur, because he was not submissive to his yoke. Hazaqiau (Hezekiah), of the land of the Yaudaâ (Jews), who had also not submitted to his yoke, he shut up in his city of Ursalimmu (Jerusalem) like a caged bird, and caused him to pay a heavy tribute in gold and silver.

Sennacherib seems to have besieged Jerusalem and Lachish twice, as the accounts given by Berossus, Herodotus, and Josephus appear to refer to two campaigns. The story of the field-mice given by Herodotus differs from that given by Berossus, as quoted by Josephus, who says, "God sent a pestilential distemper upon Sennacherib's army, whereby one hundred and eighty-five thousand were destroyed in one night."

Besides these expeditions to Palestine, Sennacherib also invaded Elam and Egypt. He was assassinated by one of his sons in the year 680 B.C.

The British Museum has a series of sculptures describing the siege, assault, and capture of Lachish by Sennacherib; and also a clay tablet inscribed with a chronicle or list of the

principal events which took place in Babylonia and Assyria between 744 and 668 B.C., which mentions that Sim-ake-iriba (Sennacherib), King of Assyria, was assassinated by his son in the temple of Nergal (Nisroch), in his suburban palace of Taarbizi, near Nineveh, on the 20th day of the month Tebet, and in the twenty-third year of his reign, 681 B.C., and "on the 18th day of the month Adar, Assur-aha-iddina (Esarhaddon) his son sat upon the throne of Assyria."

SEPHAIRVAIM = the two Sipparas. See Abû-Habba.

SERPENTS. Bronze serpents were erected in the gates of the Babylonian temples. There was also the serpent with seven heads mentioned in the tablets. The supposed seal of "the Temptation" has a serpent on it, standing on its tail. See also the mythological tablet in the British Museum of the story of the Eagle, "the Serpent and the Sun-god." Serpents, standing erect, are depicted on the walls of the Ishtar gate at the approach to the palace of Nebuchadnezzar in Babylon, of which they were supposed to be the guardians.

SEVEN. This was in Babylonia a sacred number. The seven evil spirits played an important part in the demonology of ancient Êridu, and echoes of it survive in later literature.

The Babylonian temple towers, or ziggurats, were in seven stages or steps; the tablets of the Creation Epic in seven series, a week of seven days, etc. Dr. Pinches says the Hebrew "seven" is often a round number, equivalent to the English "several."

SHAKKANAK = Governor or Viceroy. A title taken by Sargon of Assyria.

SHALMANESER I. King of Assyria. Builder of the city of Calah.

III. (860–825). King of Assyria. The first to come in contact with the Israelites. On the Black Obelisk in the British Museum we read that "Jehu, King of Israel," and "Hazael, King of Syria" (Damascus), paid him tribute.

IV. King of Assyria. Attacks Pekah, King of Samaria, in 725 B.C., and is mentioned by the Prophet Hosea in the O.T.

SHAMASH, SAMAS (Semitic), UTU (Sumerian), the Sun-god. His great temples were at Larsa and Sippar. They were called E-Babbara (Bit-Uri in Semitic), "the house of light." He is identified with Merodach as the God of Truth or Righteousness, and appears in the Flood Story as appointing the time of its coming. The British Museum has a tablet sculptured with a scene representing the

worship of the Sun-god in the temple of Sippar and inscribed with a record of the restoration of the temple by Nabu-pal-idinna, King of Babylon about 870 B.C. This tablet was probably a copy from a relief of a very much older period. It was protected by two coverings of clay in a baked clay box.

SHAR-GANI-SHARRI. King of Akkad. See Sargon I.

SHARRU-GI, SARRU-UKIN, SARGON. In Assyrian and neo-Babylonian texts. An early king of Kish before Manishtusu.

SHARUHEN or SHARHANU. A town in South Canaan. See Hyksos.

SHASU = Plunderers, Bedouin, or open-country dwellers. The word is a corruption of the Arab word "badwi," derived from the substantive badu, "open country."

The land of the Shasu is mentioned on the Egyptian monuments.

SHATT-EL-ARAB. The modern name for Tigro-Euphrates rivers, where they now join before they enter the Persian Gulf.

SHATT-EL-HAI. A canal in mid-Babylonia.

SHATT-EL-KÂR. A canal in mid-Babylonia.

SHATT-EN-NIL. A canal in mid-Babylonia.

SHEM. The name given in the O.T. as the ancestor of the Semitic race. The word in Hebrew means "name," and in Assyrio-Babylonian, Sumu also means "name." The first ruler of the first Babylonian Dynasty was called Sumu-abi, which means "Shem is my father."

SHEPHERD = Nomad.

SHERGHAT. See Ashur.

SHERLEY, ANTHONY, visited Babylon and Nineveh in 1599.

SHINAR in O.T. = SUMER, SUNGIR (= KENGI), Sumerian. The southern part of Babylonia.

SHIRPURLA of SUMERIANS = LAGASH of Semites = TELLOH of Arabs. An ancient city in Southern Babylonia. Excavations were begun here by the French under M. de Sazrec, and continued by Capt. Gaston Cros. Thousands of clay tablets inscribed in Archaic characters and in the Sumerian language have been found. Eannatum, Enannatum, and Entemena were early patésis of Shirpurla. Gudea was the most famous of the later viceroys.

SHURUPPAK (FÂRA). An ancient city in

Babylonia. Only two rulers are now known.

SUMER. The southern part of Babylonia. Akkad is the northern part.

SHUTRUK, NAKHINTA. King of Susa.

SIBE or SO (SABAKO or SABAKU of O.T.). King of Egypt by anticipation, but really Tartan of Egyptian army.

SILVER TARIFF introduced in Babylonia before 4500 B.C. The tablet of Manishtu-su, as quoted by Boscawen in *The First of Empires*, gives valuable information on this point.

SIN or NANNAR. The Semitic Moon-god of Ur, of which city he was the patron deity and head of the astrological triad. His temple at Ur was called E-hul-hul, "the temple of great joy." His cult was maintained throughout the whole of Babylonia and Assyria. He was a late personification of Ea of Êridu, who is identified with the Yah of the O.T. through yâ or ya'u. See Nannar, Ur, Harran.

SINAI = Mount of the god-Sin (the Moon-god) of Chaldaea. It is thought to be the southern peak of the mountain range in Western Arabia. See Magan.

SIN, BABYLONIAN CONFESSION OF. See p. 47.

SIN-IDINNAM. An early king of Larsa, 2300 B.C. There are many specimens of his bricks in the British Museum.

SIN-MUBALLIT. King of first Babylon Dynasty, about 2100 B.C. He was the father and predecessor of Hammurabi.

SIN-SHAR-ISHKUN. The last king of Assyria. See Cyaxares.

SIPPARA, now ABU-HABBAH (SIPPAR), discovered by Rassam. It has four names: Sipar, Sipar Edina, Sipar Uldua, Sipar Samas; =Sippara "of the Eden," "the Everlasting," "of the Sun-god." It is thought by some to be the Sepharvaim of the O.T. It is four miles from the Euphrates, and situated on the "royal river" or canal called Nahr-Malka, between the two great rivers, the Euphrates and the Tigris. It was the capital of the province and the earthly abode of the great Sun-god Utu or Samas and his companions, whose chief temple, E-babbarra, "the divinely brilliant house," was here. So great was the renown of this temple that even Egyptians (sun-worshippers in their own country) attended its services and made rich gifts to its sacred shrine. A large number of valuable historical tablets and cylinders were found here in 1881 by H. Rassam and are now in the British Museum.

SLABS, SCULPTURED. There is a large collection of these in the British Museum. See Guide.

SLAVES. In Babylonia, as in all the ancient East, slaves were a recognised institution. Tablets referring to the sale and purchase of slaves are numerous, and do not present much variety, being nearly all written in accordance with the usual legal forms.

Slaves were hired also not only from their masters and themselves, but also from their fathers, mothers, brothers, and whoever else might have charge of them. For the trade, value, rights, and duties of slaves to their masters, see code of Khammurabi, translated by Mr. King of the British Museum.

SMERDIS or BARDES (BARZIA of Babylonians). A son of Cyrus II. and brother of Kambyses II., who caused him to be privately put to death before his departure to Egypt, which country he conquered in 527. During his absence a Median, who was called Gomates, taking advantage of the dissatisfaction which prevailed in Babylon, gave out that he was Bardes, the son of Cyrus (whom Kambyses had murdered), and mounted the throne, which the pretender retained possession of for a very short time, being defeated by Darius, son of Hystaspes.

SMITH, GEORGE, of the British Museum. A successful excavator at Nineveh in 1876, and the

first to discover the nature of the Creation and Flood Tablets in the British Museum. His *Chaldaean Account of Genesis* was published in 1875.

SOCKETS, DOOR. See Door.

SOUL, THE, according to the Babylonians, was called Ekimmu, "that which is snatched away."

SPIRITS, EVIL, of BABYLONIA. These were indeed legion. The ancient Babylonian moved in a world peopled by demons and spirits whom he could not see, but whose influence at any moment might cause him misfortune, sickness, or death. Many of these spirits were actively hostile to man and waged an incessant warfare against him. These beings were conceived to be of hideous and repulsive appearance, often uniting in strange combination of bodies and limbs of various birds and beasts. See the marble head of the Demon of the South-west Wind and other figures in the British Museum. See T.D.S.

SQUEEZE is an impression taken by means of specially prepared paper wetted and then beaten into the characters with a brush. Sir Henry Rawlinson's original squeezes of the Behistûn Inscription are in the British Museum.

STATUES, BABYLONIAN and ASSYRIAN. See B.M.G.

STATUES in the Louvre. See Guide to the Museum.

at Berlin. See Guide to New Museum.

STÊLE (inscribed blocks of stone) in Berlin (New Museum). Many fine ones are there, but the Stela of Victory over Tahaka on the taking of Memphis by Esarhaddon is quite the finest.

in the British Museum. Eannatum (vultures), Aššur-banî-pal as High-Priest, etc.

in the Louvre. Entemena (4500), Sargon (3800), Ur-nina (4000), Mellechesu (1144), Narâm-Sin, Hammurabi, Obelisk of Manistusu, and the greater part of the Stela of "the Vultures of Eannatum" and "the Stela of Victory" of Narâm-Sin.

STONE was brought from Arabia and the Lebanon for building the great temples in Babylonia, as there was none in the country. In Assyria it was plentiful.

STOREHOUSES (SUTAM) for corn in Chaldaea was under the protection of the City-god, and the official who presided over them was called "the Master of the Storehouse." The Egyptian Temple corn-store (larit) was also presided over by a keeper or governor, such as Rek-ma-Ra of Thebes or Yasup (Joseph) of On.

STORM at the coming of the Flood. For the description of this, see the eleventh Tablet of Gilgames series containing the story of the Flood.

SUBARTU. See Assyria.

SUMER, SUMAR, SUNGIR, NIN-SUGR (SHINAR of O.T.) was the old name of the Sumerians for the district of Southern Babylonia, as Akkad was for the Northern district.

RULERS OF. See King-Lists.

SUMERIANS (? Mongols or Tartars) were an immigrant people inhabiting the southern part of the Tigro-Euphrates Valley. They resembled the Bak tribes and Chinese. Their country was known originally as Sumer, Sungir. It was the Shinar of the O.T. The ancient Sumerians had no conception of what we mean by a God. Every object in nature—mountain, wind, water, storm, tree—had its "zi" or spirit. The early script of the Sumerians, which was picture-writing, seems to suggest they originally were a people bred in the mountains, perhaps Elam, before one of their tribes came and settled in the flat plain and valley of the Tigro-Euphrates. "The Sumerians must have been," says Prof. Sayce, "the inhabitants of a mountainous country (like those of Elam and Kurdistan) before they settled in the plain of Babylonia."

The cuneiform character which signifies "country" also signifies "mountain," and the hieroglyphic picture out of which it developed is a picture of a mountain range. See S.A.C.I.

SUMERIAN RELIGION. In the museum of the Louvre there are two great cylinders of baked clay of Gudea, Patési of Shirpurla. They were discovered by M. de Sarzec in 1877 at Telloh, but have only lately been translated and published. They were made for Gudea at the rebuilding of the great temple of E-Ninnu, the shrine of the City-god Nin-gir-su. The first cylinder records the building of the temple. The second records the ceremonies at the consecration of the temple, and the worship and ritual connected with it, and also furnishes us with much valuable information with regard to the details of Sumerian worship and the organisation of the temples of Babylonia.

There can be but little doubt that the later Semitic beliefs and practices were based upon the Sumerian. For instance, the belief in spirits, the ceremony of purification, the consultation of omens, the belief in myths, such as the seven heroes, the dragon of the deep, and the god who slew the dragon, are all to be found in the Sumerian texts. See King's *Western Asia*.

SUMMURAMAT. Queen of Rammanu-Nirari III., King of Assyria 812–783 B.C. She is thought

to be the Semiramis of the Greek and Roman writers.

SUMU-ÂBI or SAMSU-ABU (? = Shem is my father). The first known king of the First Dynasty of Babylon about 2200 B.C., and to which Khammurabi belonged. Their rule lasted about three hundred years. See p. 24.

SUNGIR. A district in South Babylonia. See Sumer.

SUN-GOD. See Shamash, Utu.

SURIPPAK. A very ancient city on or near the Persian Gulf, in which Xisuthros (the Chaldaean Noah) was born, and the site of the Babylonian Deluge. Two rulers of it are only known, Dada and Khaladda, but their dates are still uncertain.

"SURPU TABLETS" (="Consuming Fever"). A collection of nine sacred books. See Maklu.

SUSA. An ancient city of Elam. (O.T. SHUSHAN, modern, SHUSHTER). Excavated by De Morgan, who found the remains of six settlements in one hundred and four feet, and the remains of three cities with four feet between each. A vast number of most interesting and valuable objects have been found there, including the Khammurabi and Narâm-Sin stelā, boundary

stones, etc., and are now in the Museum of the Louvre. See Elam.

SUSIAN SCRIPT is in cuneiform, like the Babylonian.

SYMBOLS of ROYALTY. The Babylonian kings were always represented as holding a disc and bar in the right hand, which is supposed to be symbolic of the sun's orbit or eternity. In Egypt the Ankh took its place.

SYNCELLUS, that is, one who held the office of suffragan. The Babylonian king-lists compiled by him were written by a Byzantine chronographer, who is known under the name of Syncellus.

SYNCHRONISTIC HISTORY of BABYLONIA and ASSYRIA. This is, as the name implies, a history of events happening at the same time. It refers to a list of the various friendly and hostile relations between Babylonia and Assyria from the earliest times down to the reign of Adad-Nirari III., King of Assyria, 811–783 B.C. The original document made in Assyria has perished, but a copy of it was made for the library of Aššur-banî-pal (668–626 B.C.) by some of his scholars. This copy is now in the British Museum. It was found at Nineveh.

SYRIA (Babylonian SURI). North Mesopotania,

Armenia, and Taurus Mountains. At the period when Khammurabi and other Western Semitic kings occupied the throne of Northern Babylonia (*c.* 2100 B.C.), Syria was an acknowledged portion of the empire, and was for more than two thousand years more or less attached to Babylonia.

SYRIANS = Rutennu of the Egyptian Monuments. The twelfth century Egyptian dynasty tombs at Beni-Hasen (on the Nile) preserve the earliest known proof of Syrians in Egypt.

TABLETS. Over one hundred and sixty thousand have been found in Babylonia, and are now in the museums of Europe and America. They are made of kiln-dried clay and, as a rule, covered on all sides with cuneiform. Some are large and some small, and of all shapes and appearances. The small holes in the larger tablets were made to allow the steam to escape during the process of baking. The backs of the tablets were generally rounded. Some had cases or envelopes to protect them. The earliest kind are those known as Memorial Tablets, like those of Akurgal and his son Eannatum, Governors of Shirpurla about 4500 B.C., and Gudea, Priest-King of Lagash in 2500. Cuneiform tablets have also been found at Boghaz-Keui, Taanach, Susa, Tel el-Amarna, and other places in the Near East.

VOTIVE. Many beautiful specimens have been

found at Telloh and other ancient sites. The most perfect are those of Ur-Ninâ, Patési of Lagash about 3000 B.C.

TABOO = Unclean Condition. See Purification.

TALBOT, H. F., in 1855 proposed a plan for testing the decipherment of Assyrian, which was laid before the Royal Asiatic Society, and which was carried out. Sir Henry Rawlinson, Dr. Hincks, and Dr. Oppert sent to the society under sealed covers a translation of the same inscription, which the committee (six in number) found to be in the closest correspondence.

TAMMUZ = The Shepherd (Adonis = Gk. "My Lord"), the husband of Ištar (Venus), and originally the Sun-god of Spring and son of Ea of Eridu. The myth of "the Lamentations of Tammuz" is very ancient—at least 4000 B.C. "The weeping for Tammuz" was not confined to Sumerians or Babylonian Semites, but was in existence in the days of the Jewish prophet Ezekiel (sixth century B.C.). The cult of Tammuz passed from the Babylonians to the Phœnicians and on to the Greeks. See p. 104.

TARTAN. An Assyrian official title for the "commander-in-chief" of the army.

TAX-GATHERER and MONEY-LENDER, THE. Was perhaps a banker, like Eggibi of Babylon or

Murashu of Nippur. See Code of Hammurabi, where the subject is frequently referred to.

TAYLOR, J. E. British Vice-Consul at Bassorah in 1850. He was sent by Sir Henry Rawlinson to excavate at Mugheir (Ur) and Abu-Shahrein (Êridu), two of the most ancient and interesting sites in Southern Babylonia. Little was done by him, and nothing of importance has been done since.

TEISPES. Son of Achaemenes, King of Persia. He conquered Anshan, and at his death divided his two kingdoms between his two sons—Cyrus I. had Anshan and Ariaramnes had Persia. His grandson Arsames was grandfather of Darius the Great.

TEL or TUL. Arabic for a mound or ruin heap.

TEL-IBRAHIM. See Kutha.

TEL-ÎDÉ. See Marad.

TEL EL-AMARNA. The site on the Nile of the city where Khu-anaten (Amen-hotep IV.) removed to from Thebes. In 1887 the Record Office was found, and about three hundred and twenty letters and dispatches from the neighbouring kings of Babylon, Assyria, Mitanni, Hittite, etc., came to light. They were inscribed on tablets in cuneiform characters, and

throw a great deal of light on the history of the time. They are now in the museums of London, Berlin, Paris, and Cairo.

TELLOH (GIRSU). The modern Arabic name for the ancient Sumerian city of Shirpula (the Lagash of the Semites) in South Babylonia. It was excavated by De Sarzec in 1882.

TELLSIFR = DÛR-GURGURRI.

TEMÂ. A favourite residence of Nabonidus. It was probably an insignificant place in Babylonia, but the site is still unknown. See p. 137.

TEMPLES. What the temples of Babylonia were like we can now know to a certain extent—not only from the accounts given us by Herodotus, but by the excavations at Nippur and a cuneiform tablet (once at Constantinople, but now supposed to be lost) which described the great temple of Bêl-Merodach (E-Sagila) at Babylon. The temple was first entered through the great or outer court, then came the platform of the original temple, the sides, and not the corners, of which faced the four cardinal points, and which possessed four gates each in the centre of a side. In it was the ziggurat or seven-staged tower, on the seventh or last stage of which was the chamber of the god. It contained no image of the deity, only a couch of gold and a golden table for the shewbread. No image of the god was there, but in the

chapels and shrines which stood at the foot of the tower images were numerous. The temple of Merodach was a double building with a court between the two wings. In the recesses of the inner sanctuary was the holy of holies with its golden image of the god. Here too was the golden table of shewbread (one dozen cakes unleavened) and the mercy-seat. In the great court which was open to the sky was the great altar of sacrifice with large vases for the purposes of ablution by the side of it, as well as a "sea" or basin of water, which was made of bronze or stone, and was at times supported on the backs of twelve oxen, and at others with a frieze of female figures who poured water from the vases in their outstretched hands. At the entrance to the great court two isolated columns flanked the gateway. The Babylonian temple closely resembled the Jewish, and both had their origin in the theology of Eridu. For further particulars see Prof. Morris Jastro's *Religious Beliefs*; also S.G.L.

TERAH, TARAKHU (=GAZEL, "the totem of the Moon-god Nannah of Kharan"). The reputed father of Abram.

THIRD BABYLONIAN DYNASTY. (KASSITES). There were thirty-six kings from 1700 to 1100 B.C. See First Dynasty; also Mr. King's *Babylonian Chronicles*.

THREE. This number, like seven, was in Babylonia of a sacred character. The triads and earliest types of ziggurat or temple towers were in three stages or steps. The usual formula, "Hail! Hail! Hail!" with which the Assyrian scribe begins his letter, and the thrice repeated "Asur=holy" at the beginning of the Assyrian temple liturgies, are examples.

TIÂMAT, TIAMATU (=the sea), O.T. TEHOM or RAHAB, "the deep," representing chaos or confusion, the Babylonian demon of darkness, dragon, serpent. This monster assumes many guises. Sometimes it is pictured as a winged and human-headed lion, at others with the body of a horse or bull and the wings and crested head of a bird. On a slab sculptured in relief in a temple at Nimroud (Calah) built by Ashur-natsir-pal (669–625 B.C.), is a representation of the fight between Marduk and Tiâmat. The monster, who is here depicted as half bird half lion, turns, roaring in anger, towards the god, who in human form and borne up with four wings, swoops down to give battle.

On cylinder seals Tiâmat is represented in different forms, such as simply a beast, or an animal with a woman's head, or a huge dragon. See Creation Epic, and King's *Babylonian Religion*.

TIDAL=TUDHULA, son of Gazza. In the O.T.

King of Gozym (nations). Nothing is known for certain regarding him.

TIGLATH-PILESER. There were four kings of Assyria of this name. The first one of this name was a great hunter. On one of this tablets he tells us that he had killed ten powerful bull-elephants in the neighbourhood of Kharran, and taken back with him to Ashur four live ones. He was also a great soldier, and leaves us a history of his campaigns and conquests, as well as his pedigree on a fine stelā, now in the British Museum, which was found at Kouyunjik. The fourth Tiglath-pileser was the " Pul " of O.T.

TIGRIS, the Heddekel of the Sumerians, which with the Euphrates is said to have been created and named by Merodach of Êridu. On early Babylonian seals he is depicted as pouring sometimes four rivers, sometimes only the Tigris and Euphrates, from a vase that he holds in his hands. The river rises in the mountains of Armenia, on the southern slopes, and is in flood from March till May when it is highest. It now joins the Euphrates at Kurna on its way to the Persian Gulf.

TINDIR. Sumerian name for Babylon.

TITHES, BABYLONIAN. Babylonia was the inventor of tithes. It became a marked characteristic of Babylonian religious life. It was paid by all classes. Even the king and his heir were not

exempt from it. A tithe of all that the land produced was claimed by the gods, and was rigorously exacted for the support of the temples and priests.

TOTEMS. All ancient nations had totems or emblems to represent each tribe or clan. The gods also had their totems or symbols. In the Babylonian tablets and boundary stones Samas was known by the sun, Sin by the Moon, Ea by a man with ram's horns, Adad by a lightning fork, Marduk by a spear-head, Nebo by a double staff, Ishtar by an eight-pointed star. Even individuals had totems. One was known as the lion, another the raven, etc. The totem or "coat of arms" of the city of Sungir is on the Stela of the Vultures formerly set up in the temple of Nin-Sungir by Eannatum, the priest-king, about 4500 B.C.

TOWER OF BABEL. See Babylon.

BUILDERS. The first on record is Uru-kagina, King of Shirpurla, whose city was Sungir in South Babylonia, about 4500 B.C. Then comes about the same time in Sungir Ur-Nina, who, so he tells us, brought timber all the way from Mâgan for the building of his temples. Gudea of Shirpurla and Ur-en-gur of Ur, Sargon of Akkad, Nebuchadnezzar, and Nabonidus, were all great temple builders,

and as no temple was without its tower, it follows they built them also.

TOWERS, TEMPLE. See *Ziggurat*.

TRADES. All kinds were common in ancient Chaldaea—the barbers, weavers, millers, smiths, and money-lenders being mentioned in the tablets.

TRAVELLERS, EARLY, in Chaldaea were Benjamin of Tudela in 1160, John Eldred in 1583, Anthony Shirley in 1599, and John Cartwright in 1611. In ancient days we know that Xenophon (400 B.C.) and Isadore of Charax early in the first century A.D. visited the Tigro-Euphrates valley.

TREE OF KNOWLEDGE of the Babylonians was the sacred tree of the Garden of Êridu, the cedar tree beloved of the gods, which was the domain of the Lord of Knowledge, the god Ea, the Lord of Eden, "the hidden place of heaven and earth." This plant or tree was called "Kiskanu," and was used by the gods to work a miracle of healing. When a duly qualified person wished to make use of this plant to perform the healing of a sufferer, suitable "Words of Power" were to be recited and appropriate ceremonies were to be performed before the plant itself was used as a remedy. See Thompson's *Evil Spirits of Babylon*.

TREE OF LIFE, THE, was like a vine (some say a palm). The Babylonian word for "wine" means "drink of life," and the word for vine means "tree of the drink of life." We know that the Babylonians made wine from the palm as well as the vine. The Hebrews probably regarded "the tree of life" as having been a vine. So in the New Testament, "I am the Vine."

TRIADS. The two earliest Chaldaean triads were—in about 4000 B.C. Anu, Ea, and Bêl; and later, Sin, Shamash, and Rimmon. They were all males.

TSIT-NAPIŠTIM. See Noah; Pir-Napištim.

TUKULTI-EN-USATI. King of Assyria.

TUKULTI-NINIB I. Grandson of Adad-Nirari I. King of Assyria and conqueror of Babylonia about 1275 B.C. He inscribed a memorial tablet, which he caused to be built into the foundation wall of the city of Kar-Tukulti-Ninib near the Tigris, which is of great interest for the information which it supplies on the early history of Assyria.

TUL-ABUBI = Mounds of the Flood. The name given by the Babylonians to the enormous heaps of sand and small pebbles in the districts of Irac, left by the receding waters of the Persian Gulf.

TUNIP (?) TENNEB. A Syrian town eighteen miles from Aleppo. It is often mentioned in the wars between the Egyptians and Hittites.

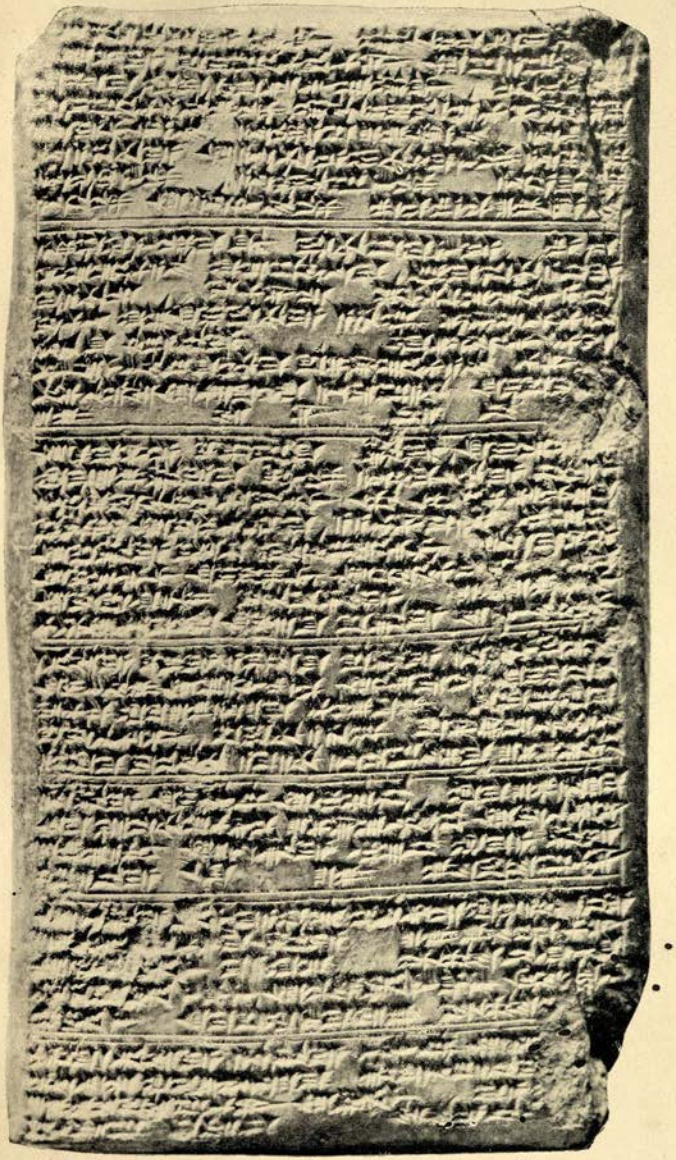
TURANIAN. The yellow race as opposed to Iranian.

TUSHRATTA. *King of Mittani about 1450 B.C.* The name is distinctly Aryan (see p. 131). In the Tel el-Amarna letters there are four from this king, in one of which he tells Amenophis III. that he had slain the King of the Khatti (Hittites).

UMMA. See Jôkha.

UPPER SEA=The Mediterranean. Also called "the Western Sea." The Persian Gulf was called "the Eastern Sea."

UR, URU, Assyrian, or ERI, Sumerian (= the city), now MUQAYYAR or MUGHEIR, an ancient city of Sumer, one hundred and forty miles south-east of Babylon and about five hundred and sixty miles south-east of Haran. The Semitic Îr was borrowed from the Sumerian Eri. It is situated on the west bank of the Euphrates, five miles north of Êridu on the Arabian plateau, and looked towards the west. It is thought to have been originally a colony of Nippur. Five of its early kings are now known. With the later Jews it was known as Ur-Kasdim or "Ur of the Chaldees" and



LETTER FROM TUSHRATTA TO AMENOPHIS III, KING OF EGYPT (ABOUT B.C. 1450).

[*To face p. 204.*

by some was considered likely to be the home of their ancestor Terah and his son Abram, but others consider "the Ur of the Chaldees" was Oor (=Aramic for "city") or Ur (=Orfah or Urfah=Edessa, now Roha), a few miles north of Harran in Northern Mesopotamia. In fact the whole of Northern Babylonia, namely, the country of Akkad itself, was called in the non-Semitic idiom Uri or Ura. It was in early days (about 2100 B.C.) an important place for the worship of the Moon-god (who was a son of En-lil, the god of Nippur), as was Haran. At Ur he was called "Sin" and at Haran "Nannaru." His temple at Ur was called E-hul-hul, "the temple of great joy." Nabonidus restored this old temple, and tells us that he found the records which Aššur-banî-pal had placed there according to custom. Taylor did a little digging at Ur in 1843, but no systematic work has yet been done there, though it is one of the oldest and most interesting sites in the country. The Second Dynasty of Ur was founded by Ur-Engur, who broke the power of the Semitic rulers who had inherited the Empire of Sargon of Akkad. The kings of this Dynasty of Ur claimed the title of "King of Sumer and Akkad," and ruled not only North and South Babylonia but also Elam. The Dynasty lasted for one hundred and seventeen years, and was ruled by five kings. It was succeeded by the Dynasty of Isin.

UR, RULERS OF—

Ur-Engur	*c.* 2300 B.C.
Dungi	*c.* 2280 „
Bur-Sin I.	*c.* 2220 „
Gimil-Sin	*c.* 2210 „
Ibi-Sin	*c.* 2200 „

These five rulers of Ur represent a regular succession from father to son. See J.R.B.A.

URARTU, URASTU (=ARMENIA, CHALDIA, and ARARAT). The country lying to the north of Assyria.

UR-BAU. Governor of an early Babylonian state about 2500 B.C. See his cone in the British Museum. He was a great temple builder and restorer.

UR-ENGUR. First king of Ur, 2300 B.C. There is a cylinder seal in the British Museum representing the king being led into the presence of Sin, the Moon-god. See p. 185.

UR-EN-LIL. Patési of Nippur about 3000 B.C.

UR-NINÂ. King of Shirpurla 4000 B.C. He is represented on a tablet now in the Louvre, bearing on his head the kufa, indicating his office as sacrificing priest at a temple festival. M. de Sarzec discovered the primitive terrace of Shirpurla built by him.

UR-NINGIRSU. King of Shirpurla 2500 B.C.

URUK, ERECH (=WARKA). A very ancient Babylonian city. In a version of the Creation Story found by Rassam at Sippar the name appears—"Erech had not been built."

RULERS OF. See Erech.

URUKAGINA. King of Lagash (GIRSU), about 4500 B.C. He was the son of Engilsa, Patési of Shirpurla. An inscription of his was found at Telloh by De Sarzec, which records the destruction of the city. He was the reviver of ancient Sumerian laws similar to the code of Khammurabi.

URUMASH. An early king of Kish.

URUSALIM, JERUSALEM. According to the Tel el-Amarna Tablets there was a governor of Jerusalem called Abdi-Kheba nine hundred years after the age of Melchizedeck. Ebed-Tob or Abdi-Tâbu, as his name is sometimes read, writes to his suzerain, the reigning King of Egypt, that "it was not his Father or his Mother who had set him in Uru-Salim as King," but "the Mighty King." "The hand (or arm) of the Mighty King hath set me in the house of my Father." The "Mighty King" here referred to is the "King of Egypt" and not the God of Uru-Salim.

USH. A patési of Gishkhu, a very ancient city in Babylonia.

UT-NAPIŠTIM, the Chaldaean Noah. See Pir-Napištim.

UTU (Sumerian). The Sumerian Sun-god of Larsa, the Semitic Shamah of Sippar. An Elamite city in Southern Babylonia. See p. 182.

VALLEY, THE TIGRO-EUPHRATES, has greatly changed since the year 705 B.C., when Sennacherib, King of Assyria, came to the throne. He tells us that in his day the Tigris and Euphrates and the two Susian rivers, the Karûn and Kerkha, all entered the Persian Gulf by separate mouths.

VAN-DHUSPAS, BIAINAS, BIANAS, BYANNA (now VAN). A city in Armenia built by Ispuinis and Menuas. The ancient Vannic script was first discovered by F. E. Schulz in 1827, and was studied by G. F. Grotefend, Dr. Hincks, and Sir Henry Rawlinson, but it is only lately that Prof. Sayce has discovered the real clue for the decipherment of the text. The language is now called "Chaldian" or Vannic. See Urartu.

VASES, LIBATION. Many have been found in excavating ancient cities and sites. The most perfect specimen perhaps is that of Gudea, Patési of Lagash (about 2350 B.C.), found at Telloh, and now in Paris.

VOTIVE OFFERINGS. Many examples of these made of copper have been found at Telloh and are now in the Museum at the Louvre. They represent kneeling dieties, bulls, female figures with baskets on their heads, etc.

VOYAGES and TRADE ROUTES of Antiquity. See Commerce.

"VULTURES, STELA OF THE." The greater part of this is now at the Louvre, the rest in the British Museum. It was written by Eannatum, King of Shirpurla, about 5000 B.C. It was by means of this stela that Prof. Sayce discovered the proof that human sacrifices were offered to the gods. It was found by M. De Sarzee at Telloh, the ancient Shirpurla.

WALLS OF BABYLON. Nebuchadnezzar built great embankments and walls in and around Babylon, and the great triple wall built by him is described by Herodotus. In the Louvre there is a bas-relief of the siege of a fortress with triple walls; also in the British Museum, a bas-relief supposed to depict the triple wall of Babylon. In the "India-House Slab" is a full account of his building operations.

WARKA. See Erech.

WATER. The first Creator. Mummu Tiawatu = the sea; out of which arose the great gods

Lahmu and Lahamu, Ansar and Kisar, and their son Anu, "the God of Heaven."

WEAPONS, CHALDAEAN. The British Museum has many specimens of these, including helmets belonging to different periods, copper or bronze, coverings of leather or wicker shields, bows and arrows, spears and swords. All the early weapons are of copper, not bronze.

WEIGHTS. Dungi, King of Ur, 2280 B.C., seems to have been the first to introduce a uniform standard of weights for use in Babylonia. He also established an official testing-house at Ur, under the direction of the Priests of the Moon-god Nannar. Three of these ancient weights have been recovered, one for half a maneh, another for two manehs, and a third for twelve manehs. These are now in the British Museum.

The Babylonian and Phœnician standard of weights (circulated also in Palestine, and therefore must have been understood by the Jews) were synonymous, both systems using the same scale of denominations for ordinary purposes, the shekel as unit, the mana of 60 shekels, and the talent of 60 manehs. See B.F.E.

WHEAT. Indigenous to Babylonia. Herodotus says that he had been told that two or three hundredfold was often produced in the valley of the Euphrates.

WINE was made from the date of the palm tree.

Xenophon's opinion of it, as expressed in his Anabasis, was not complimentary. He considered it "sweet and heady."

WRITING. The cuneiform or wedge-shaped writing took the place of the archaic picture-writing, passing through the age (at about 5000 B.C.) of what is called the semi-pictorial or line-Babylonian. The British Museum has several specimens of this writing, dating in the reigns of Akurgal, Eannatum, and Entemena, Governors of Shirpurla about 4500 B.C. See Cuneiform.

XENOPHON encamped under the shadow of the ruins of Nineveh in 400 B.C., and knew not that it was so, thereby proving how speedily the once great city was forgotten. His description of the taking of Babylon by Cyrus is inaccurate.

XERXES = Ahasuerus, King of Persia, and son of Darius the Great. The name "Ahasuerus" is a corruption of a Persian word meaning "a king," which originally came from the Sanscrit script of the Aryan family of languages.

XISUTHROS. The Hero of the Deluge story; according to the account of Berossus. The storm raged seven days and nights. Man and his works were swept away, but the ark or ship survived with its living freight. When the waters of the Flood abated the ship

grounded upon the lofty peak of Nizir; and after seven days, Xisuthrŏs sent forth a dove to see if the earth were dry. But the dove went to and fro and returned. Next he sent forth a swallow, which also returned; and lastly a raven, which waded and croaked and did not return. The waters being now abated, the door of the ark was opened and the animals departed towards "the four quarters of the earth." Then Xisuthros offered a sacrifice on the summit of the mountain, setting beside it vases of smoking incense ranged seven by seven. The gods smelt the sweet savour of the offering, and "gathered like flies" above the offerer, while Beltis (*i.e.* the female Bel) lifted up the bow that Anu the Semitic Babylonian God of the Sky had made. Then the God Bel promised that he would never again visit the earth by the waters of a Flood. Xisuthros and his wife were now blessed by Bel, who translated them to the other world. The word "Xisuthros" is generally supposed to be the Greek rendering of "Adra-Khasis," which occurs in the Deluge Tablet as a title of Pir-Napištim, and means wise or sage; and is an epithet applied to many holy Babylonian characters, and it may have been heard by some Greek writers who took it to be a proper name. See Pir-Napištim; Noah.

YÂ, YÂHVEH. The deity known as Yâ, Ya'u, Yâhveh, is identified with Ea of Êridu, of which

it was only another form. The name occurs in a document of the age of Abram of Haran, and was probably a title of the Moon-god among the Western Semites of Babylonia. Yâhveh was essentially "a mountain god." The name of this cult object or divinity is given in the Pyramid Texts of early Egypt as AHW, and is generally associated with the bull, as was the case in later times in Palestine at Bethel and Dan. In Crete and the Aegean this "mountain god" was easily blended with Zeus, "the father of gods and men," with whom the emblem of the double-axe was also associated.

The worship of Sin or Nannar can be traced from Ur of the Chaldees along the coasts of Southern Arabia as far as Egypt. The prayers and hymns addressed to the Moon-god were distinctly monotheistic in their tendency, and stand in marked contrast to the polytheism of the solar worship. Sin was "the Lord of Hosts," the "Prince of the Gods who alone is supreme in Heaven and earth."

The O.T. Jah (Yâ), "I am that I am," proclaimed by Moses on Sinai as the National God of Israel, was, as Prof. Sayce has pointed out, known in Babylonia in the Kassite age down to the fourteenth century B.C. Dr. Clay of the Philadelphian exploration at Nippur has found tablets on which are the names Ya-a-u, Yâ-u-ba-ni. The words Ya'u and Ilu are used indifferently by Sargon of Assyria when mentioning the name of a King of Hamath.

YÂKUB-ÎLU = JACOB-EL. Ya'kub means "He hath supplanted," Ya'kub-îlu = God hath restrained. Tablets of First Babylonian dynasty give this name.

YÂSUP-ÎLU = JOSEPH-EL. "He (God) hath added." This name occurs in tablets of the period of the First Dynasty of Babylon.

YÂU-ÎLU = "JAH IS GOD." This name is found in Tablets dating about 2000 B.C., together with numerous references to îlu as the name for the One Great God.

YOCKA = UKHU. See Jokah.

YUKIN-ZIRU, or KHINZIROS. A Babylonian King of Egypt in or about the Thirteenth Dynasty. See p. 112.

ZAB, UPPER and LOWER. Rivers in Armenia. They are often mentioned in the cuneiform Tablets.

ZEND and PEHLEVI are cognate dialects to the old Persian language. It was through the knowledge of these dialects that Sir Henry Rawlinson was enabled to decipher the Behistûn inscriptions.

ZENOBIA. A city on the Euphrates, built and named after the famous Queen of Palmyra. Its modern name is Halibub; it is now in ruins.

ZI (=EGYPTIAN KA, double). Sumerian for life or spirit. Every object in Nature had its Zi. The heaven, the earth, the sea, storm, lightning, earthquake, wind, rocks, trees, wells, etc. "Zi" was denoted by the picture of a flowering reed. The human Zi was the imperishable part of man—his living soul, Ekimmu. In the oldest period of Babylonia, an eight-rayed star represented the ideograph that denoted "a God." The Zi or spirit was localised in the star, which was the symbol of the Divine; so the spirit of the star became "the Zi of the God." See S.R.A.B.

ZIGGURAT = LOFTY PEAK or TOP PEAK of a MOUNTAIN. The Ziggurat suggests that the early builders in Chaldaea were originally from a mountainous country where they worshipped the Deity on the mountain tops as being nearest the sky. Babylonia being a flat country, they built their Temples high above the plain to get as near heaven as they could. These towers are found in all Babylonian and Assyrian Temples.

The Ziggurat of the Temple goes back to the days when the gods were still gods of the mountains. The tower was a mimic representation of the E-Kur or mountain of the earth itself, where En-lil, "the God of the great mountain," had his seat. The earliest type of Ziggurat had only three stories, with a chapel on the summit with an altar before the door,

access to which was by a straight external staircase on each terrace, examples of which have been found at Ur, Eridu, and Uruk.

The second type of Ziggurat, found in Northern Babylonia, had seven stories, all of equal height, connected by one or two lateral staircases, having on the summit the shrine of the god. This type belonged to the age of Astro-theology, to the time when the Moon, and Sun, and host of Heaven became Divine, and received the homage of mankind. The seven stories were dedicated to the seven planets and painted in different colours. Examples are seen at Erech, Borsippa, Nippur, Babylon, Lagas, and other explored sites.

The Third Dynasty Step Pyramids at Sakkara and Mêdûm were a kind of Ziggurat, and are thought to prove a distinct connection with ancient Egypt and the East.

ZIMREDA, of the City of Lakisu (=Lackish). There were two persons of this name mentioned in the Tel el-Amarna Letters: one who was hostile to the King (Amenophis IV.), and chief of the city of Sidon; the other was on the King's side. See Tel el-Amarna.

ZIMRI-ERAMMA. An official stationed at Din-Sin about 2150 B.C., writes to his father "to send him food, as he has nothing he can eat!" His letter was found amongst the Tel el-Amarna Tablets.

ZODIAC. The origin of the Zodiac is traced to the Chaldaeans. The twelve constellations were combined into a Zodiac whose twelve signs, transmitted to the Greeks and modified by them, may still be read on our astronomical charts.

For full account see Prof. Maspero's *Dawn of Civilisation.*

ZOROASTER. The founder of the religion still held by the Parsees. He is thought to have lived about 640 B.C. The Zend Avesta is a work treating of the religion he taught. It was written in Zend, the old Persian cuneiform.

ZŪ. The storm god (whose symbol was the storm bird or raven) who stole the "Tablets of Destiny" from "Father Bel." The word is merely a diminutive of Nin-gir-su. See p. 147.

ZŪ-ENA. The name of the Moon-god in Sumerian, and which passed on to the Canaanites and Hittites in the form of Zu-in for Sin, and gave its name to the Wilderness of Zin near Sinai, the mountain of the Moon-god, the Mountain of the Law sacred to "Sin," or Zū or Nin-gir-su.

THE FOLLOWING STANDARD WORKS HAVE (WITH OTHERS) BEEN CONSULTED, AND TO THEM THE AUTHOR OF THIS PRESENT WORK IS INDEBTED FOR MUCH VALUABLE INFORMATION

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NOTE.—PROFESSOR HOGG'S *Survey of Recent Assyriology* is an extremely useful book, and no student of Assyriology ought to be without it.

ADDENDA

PATRIARCHS IN EGYPT

IT is now considered most probable that the O.T. Amraphael, King of Shinar, is the same as Hammurabi, King of Sumer and Akkad about 2100 B.C.; the period therefore at which Abram lived can be fixed by this connection. Now Egyptian history tells us that about 2256 B.C. a fresh movement of the Semitic tribes took place, and the great kings came to an end, and a new dynasty arose.

"The migration of Terah and his family was then part of a general movement of the kindred people at the time." "The migrations of Abram were in the usual course of the movements of his kindred, multitudes of whom preceded and also followed him. He was received as a matter of course by the Hyksos ruler of Egypt, and he wandered to and fro in the Hyksos Syria and Egypt at his will." The name of the Hyksos king at this time is quite uncertain, and so it is when his great-grandson Joseph was in Egypt as viceroy, but that the period was in the Hyksos rule is shown by the Babylonian title given him, "Abrek," which is the Babylonian Abara-khu (seer), who was one of the five great officers of state in Assyria and Babylon. (The E.V. renders the word "bow the knee," which is now considered incorrect.) When his father Jacob came down into Egypt the Hyksos were still ruling and continued so for some years, but Joseph must have lived part of his later life under

native Egyptian rule, which would, of course, be violently anti-Semitic, but no doubt he was known and honoured by the native Pharaoh (Sequenen-Ra III.) when he came to the throne (about 1610 B.C.) for what he had done for the country. It was, then, not till after his death (about 1580 B.C.) that a Pharaoh arose that "knew not Joseph," and it was not till the reign of the great Rameses II. (1300–1234 B.C.) that the oppression became so severe that it ended in the exodus of the Israelites under their leader Moses in the reign of Pharaoh Meneptah, the seventh son of Rameses II. (1220 B.C.). Prof. Flinders Petrie is now excavating the very ancient Temple of Ra at On (the modern Heliopolis) over which the high priest Poti-phera presided, and whose daughter Asenath married the patriarch, Joseph. All Bible students will gladly avail themselves of this opportunity of helping forward this important work, which is bound to give more light on Bible history. See pp. 2, 26, 97.

Asiatic Rulers of Egypt

It is now considered certain that Egypt was ruled for some years after the Twelfth Dynasty by Asiatics. These were Syro-Mesopotamian intruders who gained authority in the Middle Kingdom and rose to the throne of Egypt. Khendy was one of these, and his name appears in a cylinder of green jasper. He is shown wearing the double crown of Egypt and waist-cloth. He is entitled "ankh" (="the living") and he gives the sign of life to a Babylonian figure standing before him. Two more Syro-Mesopotamian kings of Egypt of the same age are known. These reigns illustrate, says Prof. Flinders Petrie, the entirely Egyptian position assumed by the earlier Babylonian immigrants who came into Egypt, probably as mercenaries, and stayed

to rule. A painting of one of these "princes of the desert," named Absha, coming into Egypt with his wives and family, and bringing a present to Usertesen II., is preserved in the well-known scene at Beni Hasan. It is invaluable as an historical type of the great Semitic invasion. Wheresoever defence is trusted to foreign troops they soon become the masters, and so the eastern troops in Egypt led the way to the earlier Semitic conquest—that of the Hyksos or shepherd kings. See p. 113; also Petrie's *Israel and Egypt.*

Explorations in Turkestan in their Relation to the Sumerian Problem

Two expeditions, conducted by Mr. R. Pumpelly on behalf of the Carnegie Institution of Washington, in 1903 and 1904, were occupied mainly with work in the Transcaspian province of Russian Turkestan. Excavations at Anan near Askhabad and in the Merv Oasis obtained archæological evidence of a direct bearing upon the Sumerian problem. Also Dr. Stein, on behalf of the Indian Government, carried out explorations and excavations in Chinese Turkestan in 1900–1 and 1906–8. The Khotan Oasis and the Taklamakan Desert produced many archæological remains of great interest and value. But the Pumpelly excavations at Anan proved to be the most important, showing, among other things, that climatic conditions had in ancient days much to do with the unrest in Central Asia, which gave rise to the Sumerian immigration and to similar racial movements westward. "It may now be regarded as established" (says Mr. L. W. King) that the periods of desiccation and extreme aridity have led to the abandonment of extensive tracts of country, with the result that their former inhabitants have, from time to time, been forced to

seek sanctuary in more favoured districts. While nomad tribes in their search for fresh pasturage might drift over the broad steppes to the north and west of Turkestan, the agricultural peoples on its southern borders would be forced to turn south of the Caspian. The bleak uplands of the Iranian plateau offer small attractions for permanent settlement, and the routes of the migrant tribes would naturally lead in the direction of Asia Minor and the Mesopotamian plain. See p. 190; also K.H.S.A.

The Resurrection of Babylon

What with the building of the Baghdad Railway and the irrigation of the Tigro-Euphrates Valley, there is every reason to believe that in a short time the deserts and swamps of Mesopotamia will "reblossom as the rose." The new-laid line of the "West to the East" railway is now being pushed forward rapidly, and many short lengths of line are already open for traffic. The German bridge-builders are hard at work constructing a bridge across the Euphrates at Jerablus, close to the great citadel and wall-mounds of Carchemish, the ancient capital of the Hittites. The massive old river wall, with which the Hittite engineers curbed the swiftly flowing Euphrates centuries ago, still serves its original purpose, and is not only a visible proof of the greatness of the nation, whose very existence was, until lately, all but forgotten, but is considered to be one of the most venerable creations of the engineer's craft in the world. It is considered that when the bridge over the Euphrates is made, the construction of the line through Harran to the Mesopotamian plateau will be an easy matter compared with the sections that pass through the mountain ranges of the Taurus and Amanus. By

the time the line is made up to Baghdad, the irrigation of the Tigro-Euphrates Valley will be considerably advanced. The work has made much progress during this year. Sir Wm. Willcock's scheme for the irrigation of Mesopotamia is now being carried out by Sir John Jackson Ltd. for the Turkish Government. The vast nature of the undertaking is evident, but what was done in Egypt can be done in Babylonia. The Nile has been tamed, and so will the Euphrates and Tigris before very long.

British engineers do not let difficulties stop their work. What has been done in one place can be done in another. The ancient nations of the Tigro-Euphrates Valley solved the problem of irrigation by making the flood-waters of these two great rivers bring prosperity to the land instead of spreading ruin and misery. The ancient Babylonian canals and reservoirs are still to be seen, and are being made use of to-day by our modern engineers. When these two great rivers are harnessed like the Nile, and barrages and regulators made, and the network of ancient canals cleaned out and repaired, thousands of acres, now nothing but swamps, will again be able to produce an almost unlimited supply of corn and other valuable crops for the use of the continental nations. The new port of Basra and the "East-West Railway" (*via* Baghdad and Constantinople) to Europe, will be the means of conveying Mesopotamian produce to the continental and English markets to the advantage of the western nations. Putting aside the commercial value of the "East-West Railway" and the irrigation of Mesopotamia, both enterprises are bound to enhance the interest in the work from an archæological point of view. The country will become more civilised and therefore accessible for exploration and excavation, and the result will be much additional and important light from the monuments. Sites

like Ur and Êridu and many others will then become possible to take in hand, and the results are bound to be not only interesting but extremely valuable as regards ancient history, especially in reference to the earliest school of religious thought as known to-day. All students of ancient history (especially O.T. students) should help forward in every way the all-important work of exploration and excavation in Bible lands, especially those in Western Asia. See p. 102.

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